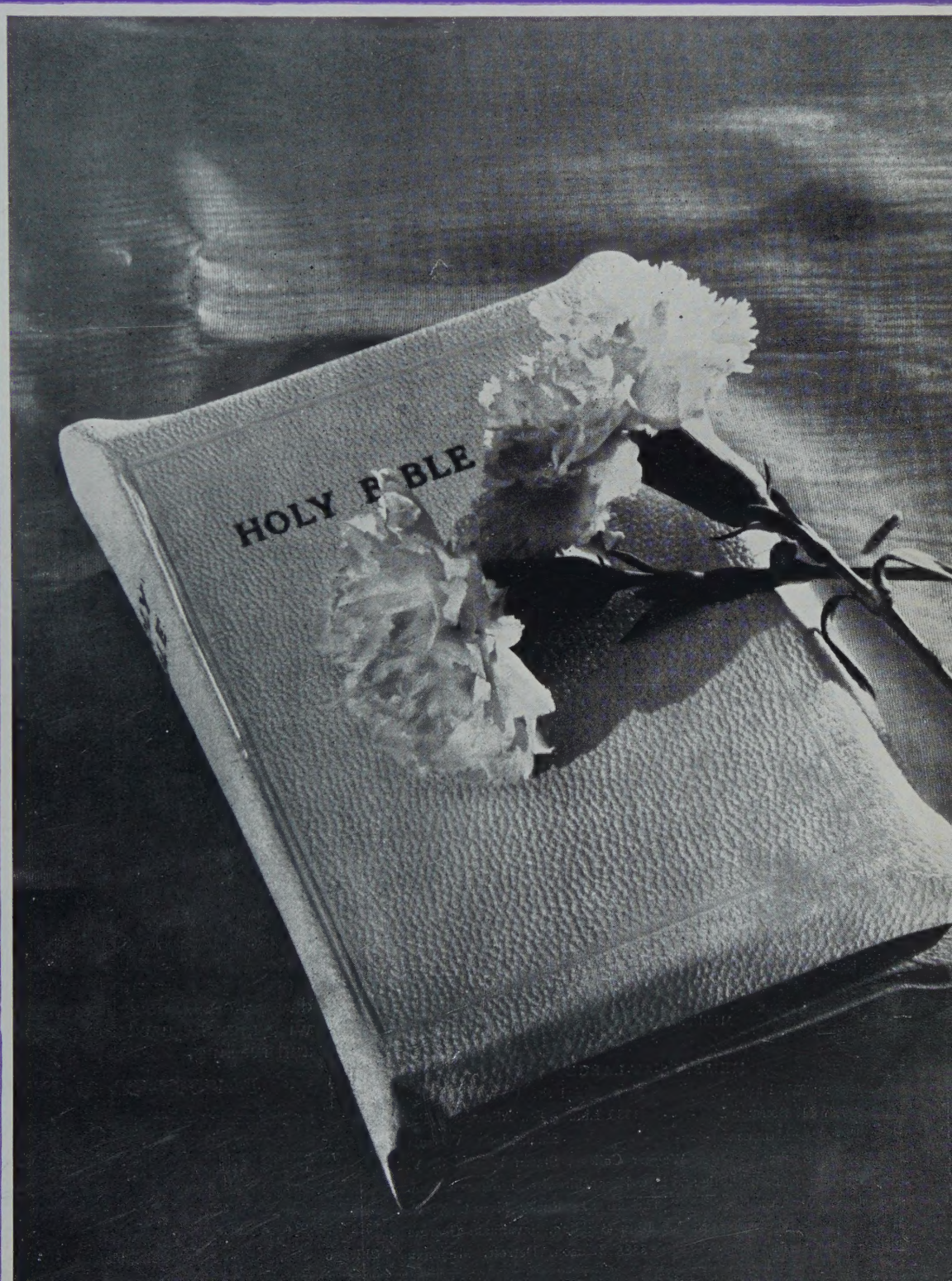


MAY
1942

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THE *Review*



Volume 54
Number 5

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of America

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OF THE
UNITED LUTHERAN CHURCH IN AMERICA

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By Amos John Traver

Church membership involves not only "knowing" but also "doing." The "doing" part is much more than what is generally realized or practiced. This is due in part to lack of knowing what needs to be done. This need is well taken care of in this new study book for church members.

Here the whole range of the "doing" or "action" side of church membership is presented in manner equally inspirational as it is practical. Like our guide on things to be believed—"What a Church Member Should Know," "What a Church Member Should Do" is intended to serve as a study text for adult groups in Sunday schools, special classes, or otherwise may be used for personal study and reading.

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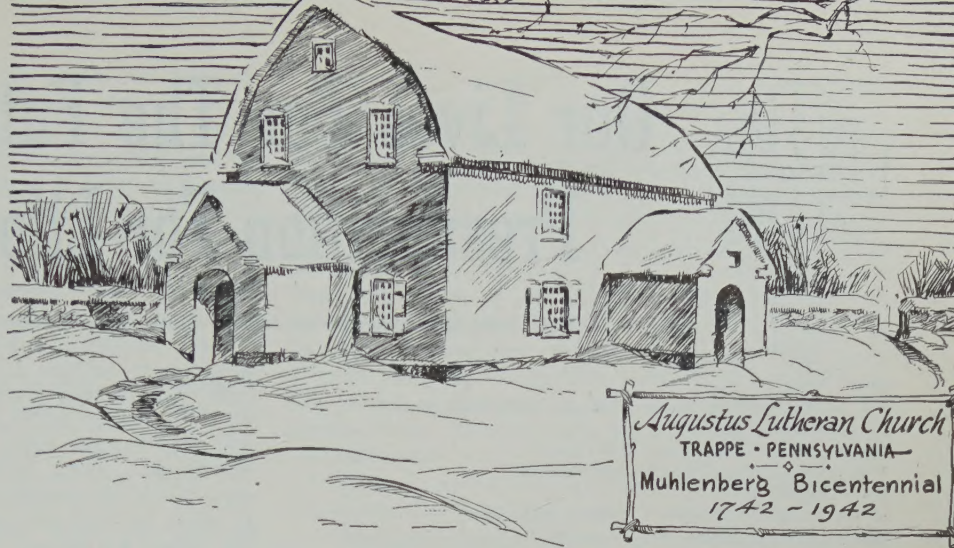
Pittsburgh

1742-1942

Henry Melchior Muhlenberg

September 6, 1711

October 7, 1787



A Crisis In The American Church

A century of immigration found Lutherans along the Atlantic Coast thinly settled, except from Albany to Virginia, with southeastern Pennsylvania as their stronghold. The Dutch of New York were anglicizing; the Swedes were flourishing, but few, while Germans were swarming into sect-ridden Pennsylvania (but preyed upon by impostors), with no leader of "commanding character" to rescue them. "Unionism, indifference, rationalism, fanaticism, deadness, reigned supreme." Though "from the very outset Pennsylvania was a Lutheran colony" and our Church numerically dominant in the eighteenth century, yet for ten years the three churches at Philadelphia, New Providence ("The Trappe") and New Hanover ("The Swamp") appealed in vain through the Lutheran court chaplain of London, Dr. Ziegenhagen, for a pastor.

Church edifices were rare. Houses and barns were used for worship. Hymn books were scarce. Youth was growing to manhood, illiterate and unconfirmed. The few itinerating pastors were unable to minister to a vast outlying population. The Church was divided by a language into three parts, and all of them threatened by a new language, for which it was not equipped. Should it fail now to get a solid footing the Lutheran Church of the next century would hardly be worth discussing.

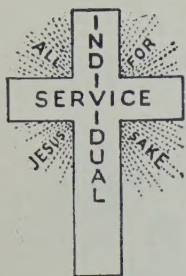
The man for the crisis was found by Dr. Francke, of the Halle Orphan House, Germany, in a pastor at Grosshennersdorf, Henry Melchior Muhlenberg. Born of pious Lutheran parentage at Eimbeck, Hanover, September 6, 1711, early bereft of father, a big boy when he resumed his school career, advancing rapidly because of natural aptitude and diligence, paying his way by tutoring, given a free scholarship at Goettingen University, he graduated in theology at the age of twenty-seven. Then he spent a year under Francke's influence, and while waiting on a hoped-for call to India, took a distant village parish. On his thirtieth birthday, while visiting Francke, he answered the question, "Will you go to Pennsylvania?" with a prompt "Yes."

He was in the prime of life, not too old to be transplanted to another soil, a well-balanced man, robust in body and acute of mind, gifted in learning languages, a

practical man with unusual adaptability to all grades and situations in society—withal, a Christian of the best type, a fervent preacher, a catechist of the first rank, soundly evangelical, an orthodox Lutheran, cheerful, optimistic, undaunted, willing to spend and be spent for Jesus.

His Heroic Work. Gradually getting his bearing by a three months' visit to London, and another three months' English chaplaincy on board ship, Muhlenberg landed at Charleston, S. C., September 23, 1742, enjoyed a few days' stay at Ebenezer with the Georgia Salzburger, then northward to Philadelphia by November 25, 1742. He revived dying congregations; built one church at "The Trappe" (still standing) and two in Philadelphia (one, at the time, the largest Protestant church in America); added many preaching places to his parish; secured numerous pastors from Germany; furnished the churches with a model constitution; organized in 1748, the first American Lutheran Synod, "The Ministerium of Pennsylvania"; spent two summers in New York City saving the Dutch Church and thereby New York Lutheranism; even in old age rescued the Charleston and Ebenezer churches; was everybody's adviser and general peacemaker; made Philadelphia the permanent and substantial center of American Lutheranism; fought imposters of every sort, and by his personal force of character carried our Church through the trying crisis of the Revolutionary War. He realized his motto, "Ecclesia Plantanda" ("The Church Must Be Planted"), and was the virtual, though unmitred, Lutheran bishop of the eighteenth century.

His monuments are the Muhlenberg family, which, in war and peace, Church, State and school, perpetuate his illustrious name: Muhlenberg College, Pennsylvania; Muhlenberg Mission, Liberia; the old Trappe Church, where he and a number of his family lie buried; and the three General Bodies (the General Synod, the United Synod of the South, the General Council), built on the Muhlenberg foundation; yes, and The United Lutheran Church in America, orthodox, churchly, zealous for education and missions like its patriarch. Our best thanks is to follow Christ as he followed Him.



Our Lives For The Future

Presentation For Life Service Day

"O God, grant us enough of the love of Christ in our hearts to make us glad to serve."

Quiet Music

Solo or Quartet: "O Master, Let Me Walk With Thee"

Scripture: John 15:7-22

Hymn: "Have Thine Own Way, Lord"

Presentation: "Our Lives for the Future"

Quiet Prayer

Offering (Special Number): "Ninety and Nine"

Hymn: "I'll Go Where You Want Me To Go"

Benediction

INTRODUCTION

(For those who will be the leaders in preparing this presentation)

This program has been written for Leaguers to present in their local churches on Life Service Day. It may be given as simply or as elaborately as time and circumstances permit. The aim of the presentation is to emphasize the importance of keeping the spirit of Christian Service in the minds and hearts of our young people as they face the immediate problem of the future—new and different work and environments and people.

The scene should be in a League room, with a simple altar on which is a Cross. The candles used in the last part of the presentation should be in a single line if possible, with the last candle to be lighted in the center, and larger than the others.

Use the resources which you have available. Work up tableaux or skits where suggested, use outside speakers who are actually working in the jobs presented, if possible, or use Leaguers and dress them to represent the parts. Prepare your own speeches and substitute them for the suggested ones if you wish. **Be sure that the parts are assigned in advance and that the speeches are not read.** This presentation will be effective only if the people in it seem sincere and real. Keep the whole atmosphere of the program in the spirit of consecration and devotion.

Presentation—As the curtain rises, a group of young people are seen seated around a table, their heads bowed in prayer. The silence is broken by the Leader.

Leader (in prayer): Our Father, make us humble, sincere, and holy before Thee. Help us ever to realize we are being kept in Thy care. Guide us now, we pray, as we think together concerning our lives and how we may best use them in the days ahead. Help us to remember first and always we are in **Thy Service**. Amen.

There is a brief pause and then the leader speaks to the group:

We have come here this evening as a group of Leaguers to think together about our plans for the future. Ever since we have been in League we have heard about Life Service, and how seriously we should consider our choice of a life work. Sometimes it didn't seem to concern us so much because our lives were working out in pretty much the usual pattern. But now, fairly suddenly, almost everyone of us, especially those of us who are still in high school, is faced with the decision of what to do with his life for the future. How are we going to do our part?

Above all, in the thinking of many of us, is the fact that our Country has claimed the right to use us in her defense. Young men are needed at the front, girls are need for nurses, men and women are needed in the factories and on the farms. We need doctors, and mechanics, teachers, and community workers. These needs seem so urgent, so vital. And yet even more vital, at the very heart of all these needs, at the very center of the life for which we are working and fighting is the

Church. Throughout this period of crisis and through the difficult days which will inevitably follow, the Church will continue to need workers—more ministers, more deaconesses, more parish workers, more missionaries, who should be training now so that they will be ready to serve as they are needed, ready to help give to life the values we defend. When the war is over, we dare not have lost or have weakened our ideals of the Kingdom. So this evening, we have gathered here in the presence of God, to consider some of these opportunities for Service, what they demand of us, what abilities and characteristics they will require us to have, thinking as we consider each one, where we can best use our own lives in Service for others. Do not hesitate to ask questions if you wish to do so.

Soldier in uniform enters, stands at attention: "My country called and I answered the call to her service. I found my chance to be a Christian in the ranks, in the experiences of daily living with the other men. I cannot enjoy all parts of my life and its duties, but I can be true to my faith in every way I can, showing others what clean, decent living and thinking really means.

This chance of service is open to all young men and will be required of many. The decision may not be yours to make as to where you will go or what you will do. But your choice of loyalty to your faith will be a personal one. Wherever you go, whatever you do, you will have the chance to share your Christian faith and courage and inner steadiness with others."

As he finishes speaking, he joins the group at the table and is seated. A bugle off stage sounds taps or some other call.

Doctor enters, looking at his watch as he enters: "Late as usual. My time is never my own. Especially now in time of war, there is more work to be done than we have time or ability to do. The opportunities for service in this field are limitless, but they are open only to those who have the patience and the strength for hard work. There will be little time for pleasure of the type most people enjoy. Pleasure in this job is the kind that comes from work well done and help that has been given to others. Special training is necessary—training which is long and hard, but which is worth the price many times over if one's spirit of service is sincere."

Nurse in white uniform enters: "In war, as in peace, the doctors cannot work alone. There is in our world much suffering and much pain. To ease that suffering is the way we have chosen to serve. Let me show you what I mean." (Use tableau or skit here if stage facilities permit. Do not change the original scene at any time. The tableau or skit could be given at the back of the stage, using curtains behind the original group of people. Suggested scene:

Patient lying on a hospital bed or cot, tossing restlessly: "I am so tired of being in the hospital, Nurse Lea. Everyone seems so far away, and I am so alone."

"Yes, I know." (Nurse smooths the pillow and arranges the patient more comfortably.) "But God sends patience and you are improving. Shall I read to you?"

"Please." (Reads from the Bible. Suggestion, Psalm 46).

Nurse speaks to the group again (Omit skit entirely if it is not possible in your set-up): "My life is not easy. It takes nerve and grit and plenty of time. I have to like people so much that I don't mind giving up my own life for them. Now in the time of war, there are more demands for nurses than ever before."

One of the Leaguers interrupts: "What characteristics do I need if I want to be a nurse, Miss Lea?"

Nurse answers: "You will need patience, and unselfishness, and kindness above all. Then, too, you will need to be able to stand hard work, be able to work with your hands at almost any kind of tasks, be willing to study. You will give much, but you will be glad, for you are following the Master."

Nurse is seated with the group; then piano plays softly, "O Master, Let Me Walk With Thee."

Defense Worker enters, in standard uniform used in factories, if possible: "Industry is calling as never before for the service of youth, service of hand and body and brain—to make equipment and keep records. This may seem routine to you, but it is very necessary. You will need good health to stand longer hours, you will have less time of your own, you will need willingness to work with others even when you would rather carry out your own plans—but always you will remember it is your country's service. You will have many chances to prove that you are Christian, none more important than being an example to others in the way you talk and the way you work."

Leaguer asks: "What is your special work?"

Defense Worker replies: "I am a mechanic. I work in the aircraft factory. I love to work with planes. My own aim is to do my work well regardless of time or pay. To me that is a form of service."

He is seated. Music: "Have Thine Own Way, Lord."

Housewife enters. (She may or may not have a child with her): "My calling is still the strongest to most girls because it is most natural. My service is in the home—not the showy kind—but my work is most important for the future. There will be many demands of time and energy in keeping a home, especially in times like these with so many community demands and with so many of the men serving their country away from home. I may have many lonely hours, many hours of worry for those away, but my part is to do my work well and leave the rest to God. In our homes we cherish the things worth living for, worth dying for. It is my work, my job, to keep these Christian ideals alive and strong in the hearts of those at home, to pass them on to others, to help them grow in the hearts of children. Just being home, helping others, strong and true in character, for many of us it is truly service enough."

She is seated with the others. Music: "Take My Life and Let It Be."

Leaguer asks: "But what of the workers in the Church? Are we not to hear from them?"

Leader: "Yes, indeed we are. Here is Dr. Stuart now, one of our former missionaries."

Missionary enters: "My work in the foreign field is impossible now. But there will be great need for workers in the future, workers who should train now. The war itself is proof that we as Christians have much to do before we can establish the Kingdom of Love and Peace for which we are working. For you who cherish in your heart the dream of the Kingdom, the vision of all the world as Christ saw it, this field of Service is calling. It demands sacrifice, leaving home and family and friends, the kind of sacrifice about which Christ Himself talked, the kind of sacrifice many young people are facing today. But it is the Master's work and it has His blessing."

As he is seated, the piano plays, "I'll Go Where You Want Me To Go, Dear Lord."

Deaconess enters, dressed in her garb: "My work is never done. Wherever I may be serving, I listen constantly to the calls of the people with whom I am working, helping them, comforting them, encouraging them to Christian living in any way I can. One important part of my work is the visiting which I do constantly. Let me take you with me for one of these visits." (Dramatize the following scene if possible:)

A mother is seated in a chair, rocking. Her hand is across her eyes and her whole attitude indicates discouragement. A child is playing on the floor. He looks up at the mother and asks: "What's the matter, Mummy? You're so quiet . . ." And the mother replies, "Nothing, Johnnie." Then turning away she says as though to herself, "It seems so lonely here—nobody to talk to, nobody who seems to care. If only we could have stayed at home . . ." Just then a knock sounds on the door. She goes to the door and the deaconess enters: "How do you do, Mrs. Nolan. I am Sister Elizabeth from St. Paul's Church. We heard that you and your family had just moved here, and I thought I would stop in to see how you are getting along." Mrs. Nolan urges her to be seated and replies eagerly: "I am so glad you have come. It seems so lonely here and so different. I hardly know where to turn first." Sister Elizabeth: "How old is your youngster?" (Give any age of child, depending upon what age child you use for the part) "We have a fine group of youngsters in our Sunday School. Won't you and Mr. Nolan bring him on Sunday?" Mrs. Nolan nods: "We'd be so glad to come." Sister Elizabeth rises to leave, saying: "All right, remember, we'll be looking for you."

Deaconess speaks to the group: "You see the service we do by sharing our time and interest with others. Truly it is a privilege to be considered one of God's workers."

She is seated. Music: "Ninety and Nine."

Minister enters (Use local pastor where possible): "My work, in war or peace, is to build the Kingdom of God in the hearts of men. Courage? Yes, a hundred times over—the courage of the man who knows no fear because his God is with him."

"If, with this spirit of courage, you choose this field of Service, you will need more than anything else the desire to serve God by helping others. If you have this desire, God will use you as He sees best—and where

(Continued on Page 29)

Opportunities For Christian Service

The Christian Nurse

Miss Evelyn Johnsen, R. N.

DAILY over the radio we hear calls being issued to nurses urging them to sign up for service in the armed forces of our nation. We have become increasingly aware of the importance of doctors, nurses, and technicians to the welfare of our country. All have a job to do, a job for which each was trained.

There is another call that is still older than the recent calls of today. It is the call of Christ to service—"Follow Me." This call applies to all, but perhaps for a short while we can apply it specifically to one branch of service—that of nursing. What opportunities do we find here for Christian service? Is it possible to look upon nursing as something much more than a job, as a consecrated task in the service of Him whom men called The Great Physician?

This article must necessarily be personal. I want to share with you a few of the experiences that I have had in the service of others, and in His service. I have been a registered nurse for just about four years. In that time I have served as resident nurse on the campus of one of our church colleges, have been on private duty, and am at present in the children's ward of a large New

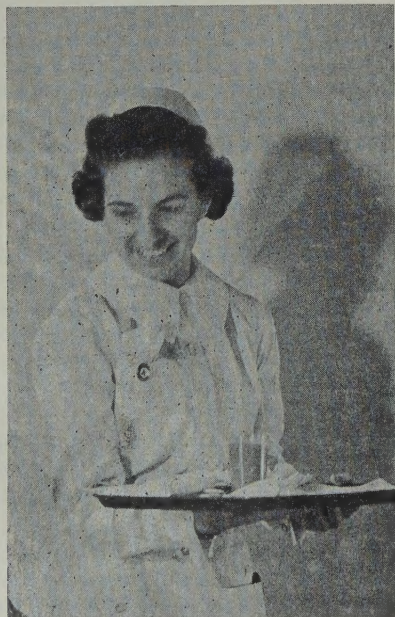
York hospital. ever, in long routine, hard floors, suffering patients and death. It takes a genuine love of people to make one want to go on helping wherever possible. Of course, you can develop a professional attitude that makes you call nursing only a job and blinds you to all but the physical needs of those under your care. But this was not the attitude of Florence Nightingale nor of those first nurses who worked so sacrificially with her. Nor was it the attitude of Christ when He had occasion to heal. Here then is the opportunity for the Christian nurse who serves because she has been called to serve, who serves because she loves people.

Some time ago I had a private patient, a man who had been in a terrible accident. He had never bothered much with religion or the Church, but now deep within himself he felt a need. He asked me about my faith and in as simple a way as I could I told him what I believed. For several nights we talked about Christ. Then in the early hours of one morning he asked me to pray with him. It is a prayer that I shall never forget. A short time later he slipped out into the Beyond, there to meet the Christ whom he had come to know on his hospital bed.

At another time I took care of a very sick old man. He asked me one day if I would read to him. He handed me a Bible and asked me to read my favorite chapter. This I did. Later he told me that he had asked several others to read to him and that they had done so, but without meaning. From that day on we chose different verses to read and both enjoyed very much that few minutes each day.

A nurse sees a great deal of tragedy and must have a vital faith so as to keep herself and those about her strong. When friends or relatives have had someone they loved die, the nurse can often give confidence and hope—if she feels it herself. Many questions arise in a nurse's mind as she goes about doing her work from day to day. One which often occurs to me since I have been caring for children is: "Why must little children suffer as they do?" I realize it cannot be answered, but one thing I can do. Each day as I go around bathing the children and making their beds, I have a prayer in my heart, a prayer of love, that they may soon be well and able to run around once more, or that their pain may be relieved. Color, creed or appearance make no difference as I go about trying to help them back to health.

Not long ago in one of the rooms of our hospital was a little girl whom I shall call Nancy. She had two little pig-tails with a bow on each and was a precious baby. But she had a rare blood infection and there was no cure for her. As she grew worse, her parents asked if she might be baptized. This was arranged and was a baptism that will be long remembered by those present. Before Nancy's death her mother and father sat with



York hospital. Many of you who are reading this are nurses, or in training, or hope to go into training. We need more nurses surely, but what is needed even more are more Christian nurses.

There is a certain glamour about being a nurse, about wearing a white uniform and cap, about speaking with authority to patients. This soon wears off, how-

her day and night. I would often go in to see if anything was needed. Then one time her mother looked at me with tears in her eyes and asked what can we do? We do feel so helpless at times like these, but I suggested that we repeat the twenty-third psalm together—"though I walk through the valley of the shadow of death I shall fear no evil, for Thou art with me . . ." Tears fell, but there was comfort. A little while later Nancy had gone on to where there was no pain or death.

A nurse who cares can render invaluable aid to a minister, priest or rabbi who comes to minister to the spiritual needs of a patient. It is often necessary to stand by to see if anything is needed.

One evening a seven-day-old baby was admitted to the hospital. He had a very high temperature. I bathed him and followed out the doctor's orders very closely. As one treatment was being done, the child began to fail rapidly. I asked the doctor's permission to baptize the baby. As I baptized him, the doctors looked on and one of them remarked he had never yet seen a nurse baptize a baby. If a nurse is a Christian, she feels that these things should be done. I have baptized two babies and am proud to have been able to do it.

There is, too, a great deal of joy in a nurse's life. To see a patient whom you have worked over and prayed over walk out in health with his family gathered around is a wonderful experience. You can't help but feel that you had some part in it. To know how to alleviate the pain of someone who is suffering is marvelous. To teach little children to pray before they go to sleep is something unforgettable. To be able to say to worried relatives, "She will be all right," and watch their happiness is to share in that happiness.

To you Luther Leaguers who are thinking of investing your lives in nursing I say that it is a hard work, often a thankless work, but can be always a joyous work. Listen to the call to serve Christ within your call to serve as a nurse. There are countless opportunities for Christian service in nursing.

CALLING ALL LUTHER LEAGUERS

In this world of sin, a child of God must take stock of himself. He must pause and record in his heart the profit and loss account of his past and present life. He must examine and check the balance sheet to find out which side of his life weighs the greater. Jesus has told us which part of our life should be the greater.

It is only when I review the individual record of my life, that I am able to make a decision for the better life. It is a wise individual who takes the precaution of checking up his personal record, and if found wanting, determines with God's help to better himself by reading, studying, and meditating upon the truth of God's Word. It is a foolish individual who never considers his personal account, and who drifts with the crowd, to do as they do; or who, looking from side to side and backwards, takes the example of others as his guide.

And who are the individuals that this statement applies to? It is I and You. The "I" comes first.

How often have I been foolish because I neglected to consider first—my own salvation? "Seek ye first the kingdom of God; and all these things shall be added unto you." (Luke 12:31)

If I have truly examined myself and found my heart wanting, need I despair—or have I hope? What is my

hope? Do the words of Jesus Christ comfort me? Do I believe that if I come to Him daily with an humble and repentant heart, that He will have mercy upon me according to His promise? Do I believe His promise or do I disregard it? Has the precious blood of Jesus Christ been shed for me? Have I not reason to thank God daily for such wonderful love and mercy? Can my heart refrain from praising God for such goodness?

O how strong is my determination to seek the truth, for—"the truth shall make you free." (John 8:32)

I am a member of the Luther League, but as such am I an individual Christian helping to form a Christian Luther League, or am I only a Luther Leaguer in name? Do I desire the Luther League for personal enjoyment or for having the honor of being a member? Or do I desire through its devotional program and Christian fellowship to work out my own salvation with fear and trembling, and by my example help others and join with them to serve in the vineyard of God's kingdom on earth?

*Stand up, young men and women,
To battle for the right.
Arise and don your armour,
Put the foe (in your heart) to flight.*

—J. J. HAMMER

THE NATION'S STRENGTH

*"I know three things must always be
To keep a nation strong and free.
One is a hearthstone bright and dear,
With busy, happy loved ones near.
One is a ready heart and hand
To love, and serve, and keep the land.
One is a worn and beaten way
To where the people go to pray.
So long as these are kept alive,
Nation and people will survive.
God, keep the malways, everywhere,
The hearth, the flag, the place of prayer."*

—Anonymous

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THE MOTHER OF MEN

By WINONAH
TAYLOR PENCE

IT happened when the world was very young, so young that the first dew drops still hung in the lily cups and the first robin fledglings had not yet opened their eyes to the tree tops but lay warm and close in the only robin's nest in the whole new earth. Pale violets hovered timidly in the cool shade of ferns and wondered if they should ever venture far alone. Pink arbutus lifted a freshly opened face to the sunlight and put out a tiny tendril toward its first climb, high to the rocks above, that it might better see the glorious new world into which it had just come. Countless flowers dotted the green grasses with their brilliant colorings, but they gave forth no fragrance to sweeten the air. Deep purple, yellows and rose marked the wings of butterflies that hung against the flowers but did not flutter in the sunset to light the meadows with their brilliance. Birds, two and two, sat in the trees beside their nests, but no glad music swelled from their throats and all the air was heavy with a stillness everywhere.

It was twilight of the last day of creation and the Creator stood apart on the highest hill and felt the incompleteness of it all. Below in the garden wandered the Man, created in the image of God and with him his mate, the Woman. From the garden they came bearing garlands of flowers, clusters of rich grapes, branches of ripe fruit as their offering in adoration of the Maker of all lovely things. When they had climbed the hill and placed these at His feet, the Creator blessed them with His love and to the Man spoke—

All this I leave to thee. Thy inheritance shall be the depths of the bowels of the earth, the expanse of the land and sea, and the limitless blue of the sky. All creatures therein, all the soil to tend and till and harvest, all the wonders to explore until I come again.

The Woman stood aside, happy in the new-found joy of her mate, asking nothing for herself, only a share in his joy. Then it was that the Creator turned to her and she heard the Divine Voice say—

Yet greater than his I bequeath to thee. For of thee shall all the babes of the world be born; at thy breast they shall be fed; by thy lips they shall be taught to pray; by thy hands they shall be led to God. Thou shalt be called the Madonna—The Mother of Men!

Then came the fulfillment of Creation. The air was filled with fragrance from the flowers, countless birds burst forth with joyous sound, butterflies winged lightly in the air and from the heavens angels sang.

THAT AFTER EASTER SLUMP



"The only trouble with Easter is that it does not last," is the lament of many pastors and earnest Christians who after Easter are confronted with half-filled churches and a chilling indifference.

Now it is not quite true that Easter does not last. It has lasted for nearly 2,000 years and has made a great difference in human living. A let-down in church activities or church attendance is not necessarily an indication that the Easter story has altogether failed. However, that it is not doing what it might and could do in the world, no one will deny.

There was no after-Easter slump in the early church. Something had happened to the disciples of Jesus that not only thrilled and lifted them on that first Easter Day, but that made a difference in their lives. It made them eager, courageous witnesses of what they had seen and heard. They began to live in the power and the light of the new conviction that came to them—the conviction that this Jesus whom they had seen die on the cross was alive and was depending on them to continue the preaching of the gospel of the Kingdom of God.

There have been periodic "slumps" in the Christian Church. But there have been great convictions that overcame this slump and made mankind again sure of God.

Following the dark ages a young monk, Martin Luther, had a great conviction that changed his life and helped him to change Europe and to bring about the Reformation.

In the early period of the life of this country, a young pioneer clergyman, whose immediate parish was Philadelphia and environs, but whose influence extended from Nova Scotia to Georgia, traveled through the pathless forest, dangerous swamps, over swollen streams in the darkest night for the purpose of arousing, instructing and guiding his fellowmen in every walk of life. His love for the church and her services left an impress upon the whole church in America. The power of an Easter message of a living, risen Christ was manifested in the living personality and preaching of the pioneer preacher, Muhlenberg.

New light is constantly breaking out of God's Word. New insights are continually coming to men and women. God has not exhausted Himself in Martin Luther and Henry Melchior Muhlenberg. We dare to believe that prophetic voices are now calling us on to new adventures in Christian living and achievement. The Church today calls you—our youth—to a deeper realization of the meaning of the cross of Jesus and His glorious resurrection. We cannot forget and ignore the heart of the Gospel and expect to be serving God. May the uplifting influence of the Lenten and Easter season lead you on as courageous witnesses for Christ and His glorious Gospel.



Use the Luther League Topics
Give your Leaders the help they need

LIFE SERVICE . . .



To All Leaguers:

The first Sunday in May is Life Service Day in our League program. Plan now to celebrate this Sunday with some special service. A special service for this day is published in this issue. This service is planned so that it may be worked up with a minimum of time and a maximum of the real spirit of Christian Service. If your League does not have a Life Service Secretary to take charge of this program, have your president appoint someone to act as Life Service Secretary for this important phase of our League work.

Have you read Gregor Ziemer's "Education for Death"? It is not a pleasant book, this description of the Nazi method of education, of instilling a spirit of devotion to Hitler and hate for all his enemies which is strong enough to lead to a sincere willingness to die for their country and their leader. No, it is not pleasant. It leaves one hurt and disgusted and shamed that such things must ever be. But then, if we are realistic, we realize that the fact of this education faces us in an undeniable way in what the Germans are doing. We dare not only "feel" our reaction to it. We must be willing to do something about it. And we who are placed in a position of leadership among our young people have just that chance. We are leaders in an organization which teaches the power of love over and against the power of hate. But we must make it work. We must give our time and effort and strength to make our Luther Leagues strong, to keep our young people interested in the work of the Church; above all, to help them in every possible way to live their Christian beliefs. Wherever you may be working as a leader, check up on yourself to see if you are living with true Christian devotion the ideals to which we are pledged. Check up on yourself to see how willing you are for hard work and sacrifice in building the Kingdom and then keep living and working and building, cost what it may, to keep our young people united as followers of Christ. May this Life Service Day in May be a time of renewed consecration to the Cause in which we believe and for which we live.—SARAH LEITER

"... AND UNTO GOD THE THINGS THAT ARE GOD'S"

Sunday afternoon at College brings with it a peculiar feeling all its own, and as I wandered about the campus today my mind was filled with many thoughts—thoughts of home and the pleasures of being with one's family; thoughts of the past week, and anticipations of the coming week. It is invariably on days like this, that I, for one, like to get away from everything and everybody that I see so often during the week, and walk with only my thoughts and an ever present God to accompany me.

One cannot in these days and times remove oneself completely from the harsh reality of the world about us, however, and so it was with me. As I walked in a world which I thought apart from all else, something

suddenly sent me rocking into the reality of the surroundings. I had temporarily left. The sudden swooping flight of birds, that might well have been a sign of spring, somehow struck a mysterious discord in the peaceful symphony of a Sunday afternoon. My mind quickly recalled another Sunday afternoon not many months ago, when out of the smiling skies the sudden swooping flight of enemy planes had shaken to bits a peaceful Lord's Day and smeared it upon the pages of history as only the beginning of many dark days that must be ahead. It had been only hours before the nation resounded with a unity of purpose, and the booming voice of Daniel Webster was heard again as men from sea to sea echoed the words, "One and inseparable, now and forever."

The Church, this world's greatest institution of peace, began at once to justify a war—yes, a war against aggression, hatred, and all forces that seek to tear from this nation the very foundations of Christian principles upon which it has been built. From pulpit and radio resounded the words of Christ justifying a military defense of our nation, "Render unto Caesar the things that are Caesar's." How trite that statement has become to you and me who find ourselves surrounded completely by a **render-unto-Caesar** age. I opened my pocket Testament and read aloud the words of Christ, "Render unto Caesar the things that are Caesar's." Yes, those words were there, but unlike others, He had not stopped with His patriotic duty, but continued with the phrase, "and unto God, the things that are God's." What a different meaning the thought makes in its entirety; how far from the trite does it seem now? I realized that we as a nation and as a Church are desperately in danger of losing sight of that last phrase and thereby losing sight of its complete meaning.

It is easy to become patriotic in times such as these, because it is something different and exciting that appeals to our youthful adventurous spirit. Luther Leaguers of America, while I would not have you neglect your duty to our nation in its time of dire need, at the same time I beg of you not to let the rattle of the saber dim your ears to the voice of the Master when He says quietly, but pleadingly, "and unto God the things that are God's." He calls us into a service which employs no draft, but the call of a man's Christian conscience; into a service whose leader is no military hero, but a simple carpenter of Nazareth who was put to death **but rose from the dead and ascended into heaven.** He calls us into a service not "for the duration," but for life; into a life of constant service at the side of the Lord, and Saviour, and the Risen Christ. It makes no difference whether that individual be a student on the campus, a soldier on the battlefield, a worker in an office, or a Leaguer in his church. He simply calls that individual to "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." That is **Life Service** as I see it.—JOHN L. YOST, Jr.

For Month of May=Bird Day May 15th

BIRD SWARMING PARTY—"Birds of a feather flock together"

Mrs. M. Luther Wahrmann, Aquashicola, Pa.

For invitation to our party, cut out birds, put invitation or announcement on them, ending same with, "We'll have a 'bird' of a time if you will come"—then be certain each Luther Leaguer receives one of them.

If you want your party to be really "birdy", be sure you have your social room trimmed with flowers, vines and leaves (artificial are all right). Get some stuffed birds and have them perched here and there, make bird nests and put them in conspicuous places.

For the first game let's play the old game, "Birds Fly." There is always a lot of fun in it. All Leaguers are asked to stand and be ready to flap their arms up and down, when the leader names a bird that flies. They must not flap their arms if he names something that does not fly. If they do, they are "it", and must be the leader. The leader must give various commands, quickly, one right after the other, such as: Ducks fly, Robins fly, Mice fly, etc. Play for about 5 minutes.

Now we will have a "Bird Hunt." While everyone stands in a circle, have your social committee members pin a slip on each player's back. Provide each with a pencil and card with instructions to find out the name of as many birds as possible. Each one tries to avoid having his own back seen, whereon has been placed a slip of paper, with a name of a bird upon it. No one should be allowed to stand still with his back against any object. We wonder who will be able to get the longest list.

Have all the Leaguers stand around a table, which is bare except for a number of small potatoes, one less potato than there are Leaguers. The potatoes are to represent bird eggs, and we want to play "Musical Bird Eggs." Have someone play a bit of music while the Leaguers march around the table. Suddenly stop the music, and as this is done each one playing must grab a "bird egg." He who gets none is out of the game. An additional potato must be removed each time, then the music continues. The game goes on until only one player survives. No wrestling for the "eggs"—remember, they might break.

Find a "Bird's Nest" is next in line. In advance, the committee will have to prepare birds' nests where-in jelly beans will be hidden. These nests will be hidden throughout the room. Divide the crowd into as many groups as you see necessary. One player in each group is appointed as the Leader, and each group is assigned the name of a "bird" whose call can easily be imitated—such as a "duck," "owl," "crow," "Bob-white," etc. Only the Leader of the group can pick up the nest. At a signal, the hunt starts. Any player finding a nest stands by it, repeating the call given the group until his Leader hears him and runs to collect it.

Ask the groups to stay with their Leader, and assign different corners of the room for their particular birds

to "swarm," for here are some "Birds in the Bush." Let's give them all a chance to find them. Write all of the following sentences, omitting the words in parentheses, on paper. Ask each group to fill in the blank spaces with the names of birds, using such names as will correctly complete each sentence.

The thick, oily compound was hard to

A moment after the child's dress was last seen a daring athlete from the bridge.

On its outward voyage the ship stopped at a port in the

He saw the beam swinging toward him and tried to

They intended only a, but the affair developed into a scrape.

The unexpected sound in the still house was only a clock.

Mary was asking silly questions. "Don't be a,," said her mother.

The reply of the spoiled toddler was a prolonged h....

After the arrest it came out that he had been many other houses.

A favorite expression of our Colonial forefathers was "I!"

She kept the old parrot constantly in its cage for fear it

Dotted here and there over the white looked eagerly for crumbs.

Drawing "Birds" should be fun! We are going to try it! Have each group take a piece of paper on which the Committee has previously written the name of one of the following birds: Dove, Parrot, Stork, Owl. (Each sheet should be different. Therefore, if you have more than four groups, you must label more sheets of paper.) When you give the signal they are to turn the sheet on the other side, and draw a picture of the bird named on the reverse side. The committee collects the sheets and gives each drawing a number to identify it. They are then put on display, and each group is given a paper and pencil and are supposed to write down what they think each bird is supposed to be. The one who guesses the most "birds" is a "Bird", eh?

For refreshments, let's serve a huge "Bird Pie." Use a large utensil of some sort, and arrange a crust over it with brown paper. In it place sandwiches made of "birdies eggs" or what have ye? On the top of the pie perch twenty-four little black birds (cut out of black paper) (place birds on by means of pins stuck through their feet) and also pin to the pie this verse:

*When this pie is opened
The birds begin to sing?
That is where you all are fooled;
We won't do such a thing!*

Serve a refreshing drink, for the Birds all like that!

Chaplains, Churches, Pastors

HERE is a problem of cooperation and coordination between the chaplains, the churches, and the pastors. All desire to be of the greatest service to the soldiers of our country, but the question is what can we do, and how best can we do it? Of course, no one has a monopoly on all of the ideas or angles from which to attack this problem, but it might be of some help to speak of a few things, based on a broad practical experience, by one who is doing what he can to help preserve and promote the moral and spiritual welfare of our soldiers.

As a result of World War I experience, the War Department has placed the entire responsibility for moral and spiritual discipline and training squarely upon the shoulders of the chaplains. All other agencies have been carefully excluded. The representatives of the church in the Army are the chaplains. The churches' approach to the soldier in the army is through the chaplains. Therefore, the importance of close coordination and cooperation between the chaplains, churches and pastors is very important.

Many chapels have been built by the government and placed at the disposal of the chaplains. The chaplains have been relieved of every other duty and responsibility of a secular nature in order that they may devote their time fully to the spiritual welfare of the soldier. These chapels afford the chaplains a new opportunity to perform their ministry in a suitable, well-equipped place. It gives the chaplain a chance for a weekday as well as a Sunday program. Unless the chaplain arouses himself to the opportunity and makes good use of the chapels there are many possibilities that they will be used for some other purpose on weekdays. To prevent the chapels from being used for any other purpose than that for which they were built and dedicated, the chaplains are anxious to use the chapels weekdays as well as Sundays. To do this they need the cooperation of the churches and pastors.

To mention some of the ways by which this can be accomplished I would suggest the following:

1. The pastors in communities near military camps and the chaplains should make contact with each other and have frequent conferences over common problems.
2. The chaplains should invite the pastors to preach in their chapels, and the pastors should invite the chaplains to preach in their churches.
3. The same procedure for mid-week services.
4. Pastors might arrange with chaplains to take their choirs and musicians to chapels for musical services.
5. The chaplains might bring musical talent from the camp to the churches for various occasions.
6. The pastors might arrange either for themselves or some of their members to give lectures, illustrated or otherwise, on current topics, good books, Bible themes, etc. There is a desire now on the part of the War Department to orient officers and soldiers concerning current developments in the international military situation, and war measures taken by the United States.
7. There is the possibility of organizing and teaching Bible classes.

8. The chaplains are in great need of discretionary funds in the conduct of chapel services and their functions, for which scarcely any provision is made by the government. Altar furnishings, communion necessities, candles, music, literature for religious education, etc.

9. Pastors and people can write to the chaplains of soldiers in their organization or camp, asking them to take particular interest in their spiritual welfare.

10. Pastors and people can send good books, magazines, and small gifts to the men through the chaplain. There are men in the hospital and the guardhouse who need special ministrations, who would appreciate such tokens and remembrances.

11. It is very important that pastors and people write to their soldier friends in the army, asking them to get in touch with the chaplains of their organization or camp, attend their services, and support their work while in the army. The chaplains are always on the lookout for men with Christian training and talents to assist them in their work.

12. Nothing could be finer than to invite groups of soldiers, whom the chaplains recommend, to attend church meetings, entertainments, suppers, or to people's homes.

13. Oftentimes, sight-seeing tours can be arranged through the chaplains, which would be of great interest to soldiers in strange communities.

14. It would be a splendid thing to transplant some of the young people's programs intact from the churches to the army chapels, attending them in a body.

15. Nothing could be of more importance to the chaplains in particular, and the military authorities in general, than a close surveillance of moral conditions in the community, especially those adjacent to military reservations. The army desires to keep its soldiers clean morally and physically, but it needs the vital interest of the churches and the people in matters of this kind. This is a big question which needs immediate action and eternal vigilance.

16. In many of these communities there is the U. S. O., the Y. M. C. A., the Red Cross, and other organizations who are ministering to soldiers and their welfare. It would be well for the churches and the pastors to cooperate with them to the fullest extent. The chaplains desire to have close contact with all such.

17. An attractive directory of the churches, the hour of their services, as well as that of the service organizations, might be prepared and placed on the bulletins of the organizations in the camp. If these were handed to the chaplains, they could attend to the detail of having them posted in proper places in the camp. Much can be done in the community, through publicity.

18. Pay day is a great day in a soldier's life, and very soon thereafter he will visit the nearby towns and cities. That is a good time for the churches and people to make a special effort to receive and entertain them. Untold good can be done if this advice is heeded.

19. Many soldiers want a decent place in which to stay when they are in town or city. If a list of such places could be made and handed to the chaplain, it would help.—News Letter, N. L. C.

God's Signboard of Growth

By F. H. CHELEY

WHERE there is life, there is growth. To grow is to come ultimately into your fullest self-realization. Growth suggests health, vitality, energy in action. The main purpose of every living thing is to grow and to unfold after its kind to a logical perfection. Not to grow suggests disease, abnormality, retarded development, and failure.

As a starting point, God desired that His children catch the significance of growth. So they might appreciate fully that their main job was to grow, to unfold, and to fulfill their destiny, everywhere, all about them, He put growing things in the world which might be observed. In fact, these growing things could not be escaped; growth under all sorts of conditions with an infinite variety of results was shown. Green things grew in good soil and in the open sunshine making big, strong, abiding roots and bringing forth rich fruit, each after its own kind; brown, lifeless things struggled away in poor soil with all the roots on the surface, battling for life-giving moisture and buffeted by winds and scorching sun. Some things grew much too thickly and reached skyward tall and spindly and colorless, blown together in the winds like tall grass and bowed down in multitudes by the heavy storms of adversity. On every hand various conditions of growth are demonstrated.

You will recall that God put those first two into a garden full of growing things of every sort and description and told them to be fruitful and to grow. In that garden were rich, beautiful, satisfying fruits to feed the life of man and, no doubt, some weeds and thistles and burs of carelessness, thoughtlessness, and some sturdy trees that were to grow into great important timber for significant places. And all were necessary and desirable, each with its special talent for the best happiness of the two. Growth—what a marvelous signboard that is!

Observe trees alone as a signboard of growth, and let us see if we can read the instructions.

In the first place, if a tree is to grow large and strong so that it will

withstand heavy snows and terrific winds, it must grow out in the open. Have you ever noticed a magnificent old maple, hickory, or elm standing in the center of a cultivated field? Its great branches are evenly developed into a beautiful cone of green loaded with blossoms which become nuts or fruit. The sign says, "A tree must have room to grow like that." In the woods, where the trees stand thick together, and sunlight, moisture and food are scarce, they grow up tall, weak, and spindly, each depending on the others for support. Their behavior is like the "mob behavior," because they live in "mobs." While,



on the other hand, trees in the open always root deeper, grow faster, and resist disease and decay better.

The sign says: "Young folks, get away from the crowd! Seek for yourself growing room so you can be an individual. Live out where the full glare of the sun can shine upon you, out where the wind and gales can strike you. Only by fighting your way under all sorts of conditions can you hope to develop power and individuality. Get out where you can swing your arms and toss your head, out where you will not be constantly overshadowed by folks not in your class, out where you will have all the chance there is, out where your fruit can ripen and your bark harden and your leaves can give shade and shelter to hot, tired travelers, out where you can mature a well-rounded, capable, competent personality.

Trees are not only signs, but "books" of useful, demonstrated facts. We once camped on the shores of a pretty lake, and just beyond our tent

stood a magnificent old oak, which seemed sturdy and strong. We enjoyed lounging under its great, green arms. And then, one night as we slept, there came a heavy storm with much wind. Suddenly we heard a terrific crack. Bounding out of our cots and rushing to the flap of our tent, we beheld the old oak prostrate, a great heap of ruins. We could not understand it. We would not have been any more surprised if the sky had fallen in. Taking our little flash light we hurried to investigate. The entire heart of that old sentinel oak had been eaten out by black ants; millions of them swarmed out of the huge trunk and scampered all over their victim in wild confusion. We turned away thoughtfully. The old tree had made such a good appearance. From the outside it appeared all that was desirable in a tree, but inside for many years it had been entertaining and feeding hordes of black villains. Then came the unexpected storm, and the inner secrets of a life lay exposed to the world. We once spent days in the woods with an old forester who was marking ripe trees to be harvested. He would stand back, strike the tree a ringing blow at

the base with a heavy ax, and listen. "Sound as a bell," he would say, or, "rotten in the middle."

Have you ever gone to the trouble to read God's signs of growth, or better yet, to study their demonstrated truths? To do so may lead you to a significant discovery about yourself. Try it; you can at least prove your principles.

Are you labeled, "green and growing"? Your whole future depends upon your answer.

The Luther League Must Grow If It Is To Live

*What are you doing to
help in this growth?*

Education

Delivering The Goods

MRS. CHARLES A. DAVIS
Educational Secretary

IT isn't such a very hard thing to sit by the desk in the front of the Luther League room and stare at the group of Leaguers gathered there for the Luther League meeting. It is easy enough to announce the hymns, read your scripture lesson when the time comes, and read in a very feeble voice a prayer. It's really a snap to say, "The meeting is now open, and I hope everybody will take part," and then squat down in your chair and listen to others for the rest of the meeting. **But**, I ask you, is that leading a meeting? Is that delivering the goods?

A leader is just what the name implies—one who leads. He is up in front of the group to lead—to keep the other people from growing disinterested and listless. He must retain control of the meeting from start to finish. This does not mean the leader is to talk all the time. It means rather that you are not to talk very much any of the time, but that your words are to furnish the thread on which all the other words of the meeting are strung.

If at any moment you surrender control of the meeting, your program is also surrendered, and the meeting is at the mercy of general aimlessness. Never permit yourself to make the inane and untrue announcement, coupled as it is to a vain hope, "The meeting is now in your hands; I trust you will not let the time go to waste."

It is the leader's business to see that nothing that happens shall defeat the purpose of the meeting. He must relate to that purpose every apparently unrelated thing which befalls. If it has no application, he must make one for it.

Especially at the end of the hour is it vital that the leader shall indeed be the leader. All the profit of the meeting depends on that. It is better to endure a leaderless meeting for the first fifty-five minutes than to suffer a meeting to be leaderless in the last five minutes. It is the gathering together of all the loose ends as well as the important points and marshaling them all before your group in such an attractive array that the topic for discussion will remain forever impressed on the minds of the group. And there a good leader will shine in delivering the goods.

The leader also must guard the meeting. And much of this can be done through preliminary arrangements. He can see that disturbing incidentals are provided for. He can make sure that the special music shall contribute to the total impression rather than weaken it. He will see to it that no zealous committee chairman is permitted to spoil the climax of the impressive meeting by the announcement of a Poverty Social next Friday evening. The devotional meeting is not a bulletin board. It is not its chief function to furnish an advertising opportunity for other meetings yet to come. It has one theme, one direction, one goal. The leader is under bond to see that these are protected from irrelevant material,

meaningless comment, aimless testimony and pointless sentiment.

The leader is not only to lead, to guard, but also to guide the meeting. And the essence of perfect guidance is the absence of all mechanical expedients and all compulsion. No leader will number his references, for instance, and then call for them by number. He will put all the machinery in the background.

Do you see now what I mean by a leader leading a meeting. At every moment in the meeting a true leader must be all these things: resourceful, prayerful, wide-awake, retiring, kind, encouraging, tactful, cheerful, enthusiastic, masterful, sincere, Christlike. It is no easy matter to lead a meeting or to deliver the goods, but at least trying to do it is the first step to success. If the Leaguer in the chair, by the desk, in the front of the room has these characteristics, his meeting will be in every way successful. Folks will actually go away saying, "That was the best Luther League meeting I ever attended. If that's the kind of meetings they have here, I'm coming back." And isn't that what we want to have them do? So, be sure to deliver the goods. Be a real leader.



ALL CLEAR UP HERE

Years ago a steamer was going at full speed through a dense fog. The captain did not slow up as is usually done. As the many passengers watched the onrushing boat while nearly everything was enshrouded in mist, they became terrified. They thought the captain had lost his head and that the next moment might bring a terrible calamity. Finally they sent a deputation to the captain to remonstrate with him and to request him to go at least at half speed. He told them, "Please tell the passengers that everything is all right; it is all clear up here on the bridge. I see all." The fog was very low down on the water, and covered the deck. But the captain, high above on his bridge, was above the fog and the mist; he saw over it. He was at the helm and knew the trackless sea.

How often we fear and tremble because all seems so dark. The future seems dark and our way is hedged in. May we remember there is One, who is above it all, who is the Guide and the Keeper of His people "over life's tempestuous sea." He knows the way; yea, more than that, He marks out the way in which we are to go. He knows the end from the beginning. He knew us and our path before we ever existed. It is all clear up there. When the fog of uncertainty, the mists of perplexity are about us, we look up and say in fullest assurance, "With Him all is clear; everything is all right." With David we can say, "When I am afraid, I will trust." He will guide us safely through all the dark places and finally bring us to His and to our home.

My Brother's Keeper

By Lillian Hvid Running

IT was a large, stately house situated on a knoll, as if viewing the smaller houses about it with haughty tolerance. It was such an imposing house that one could not help but wonder why it allowed the little, low house across the street to be its nearest neighbor, even though the little house seemed to be trying its best to conceal itself behind a clump of trees.

The big house was owned by the Whites. They were the most influential citizens of the town: Mr. White was a banker, and Mrs. White president of almost every women's organization in the county. Mrs. Blake lived in the little house. She was the widow of the town's once leading merchant, who had failed in business largely because he had allowed too much credit to remain on his books. He had been a big-hearted man who could not endure the thought of a family going hungry when there was flour and meat in his store. The two matrons, Alice White and Florence Blake, had grown up together; attended the same school. Then Florence had been the rich girl; and Alice so poor that she was glad to receive the cast-off dresses which Florence would send her from the East, where she was attending school. But respective marriages had ultimately reversed the social status of each, and now Alice White would glance with secret satisfaction over at the little house, as she recalled those humiliating days when she was forced to wear Florence's old dresses.

Alice and Florence no longer associated together. Florence may have been somewhat to blame for this herself. Her reverses of fortune had sensitized her spirit to such a degree that she sought to seclude herself, much as a whipped dog will seek cover to lick its wounds. So, as the years went by, Florence came to live more and more apart from the rest of the world. Even those whom her husband had once befriended no longer visited her. I doubt if any gave her a passing thought, or if they did, they speculated idly on how she managed to pay her taxes and to live.

Florence was well-educated; she had taken library training in the East. She had sought the position as the town's librarian when reverses

struck them. But Alice, who had quite an influence in municipal affairs, thought a younger woman would be more suitable. Now this young librarian was to be married, and there would again be a vacancy. Florence sighed when she heard of it: there was no reason even to hope that she would be considered for the position.

You may wonder why Alice did not use her influence in Florence's behalf; the rich woman's opinions carried much weight in the community. But do not judge Mrs. White too harshly. She was really a good woman; a conscientious Christian, trying to live by the light that was given her. She was an active member of the church and taught in Sunday School. If she forgot her neighbor, living in the little house, it was due only to the fact that fair fortune had affected her spirit as a sumptuous dinner will the body: one grows a little drowsy after overeating.

It was a Sunday morning early in fall. Alice taught a class of small boys in Sunday School. This particular morning they were studying the story of Cain and Abel in their Bible history. Mrs. White asked the class what Cain's answer was to God when He asked Cain where Abel was.

"Am I my brother's keeper?" said Jimmy Lane.

Then Mrs. White asked the class what they thought "brother's keeper" meant.

"Not to kill anyone," a boy replied.

"But does it not mean more than merely leaving people alone?" persisted Mrs. White.

"S'pose it means to help people," speculated another lad. "Give a good turn a day as the boy scouts are supposed to do."

Mrs. White smiled and replied that being our brother's keeper meant just being kind to each other; that kindness was one of the first fruits of Christianity.

Then Jimmy raised his hand. Surprisingly he had taken no part in the foregoing discussion; he had sat very still as if lost in thought. Probably he was now going to ask one of his many questions. He was keen, that boy. But sometimes his questions proved a bit disconcerting. Still, one could not ignore the raised hand.

"Well, what is it, Jimmy?" asked Mrs. White kindly.

"Who is Mrs. Blake's keeper?" asked Jimmy abruptly. "I never see anyone go there."

Mrs. White suddenly grew very red in the face.

"I guess it should be all of us, Jimmy," she murmured. "Class is dismissed."

"Who is Mrs. Blake's keeper?" rang in Mrs. White's ears on her walk homeward. It repeated itself in the night and disturbed her sleep.

The next day was a busy one for the members of the ladies' aid. They were serving a chicken dinner Tuesday night. Monday titillating odors issued from the basement and a buzz of voices, like a swarm of bees, as most of the next evening's meal was being prepared—and strangely enough, the destiny of one lonely woman held in the balance.

"I was thinking," said Mrs. White in that slow, emphatic way she had of speaking, which gave the hearer the assurance that each word had been considered so carefully that its truth was unquestionable, "that having a girl at the head of our library may not prove as satisfactory as I thought."

"I know what you mean," rejoined Mrs. Smith, "she up and marries before she has really become acquainted with the work."

"A young girl would be all right as an assistant," continued Mrs. White. "But if we could find one to take charge who was settled, eager to find work, experienced . . ."

"You are asking a lot," laughed Mrs. Young. "Where would we find a woman with so many qualities? Or if we did, how could we expect her to accept the position at the modest salary we are offering?"

"There is Mrs. Blake," suggested Mrs. White impressively.

"Mrs. Blake?" came a chorus of voices.

"She's the only one in our town who has had library training," persisted Mrs. White.

"She did take a course in library work. I remember now," granted Mrs. Smith.

"She worked in New York before her marriage," enlightened Mrs. Young.

"She'd take it for the salary we offered," suggested one.

"Do conscientious work, too," supplemented another.

"Well, now all we have to do is to notify the men who our next librarian is to be," laughed Mrs. Smith.

Mrs. White was tired after Monday's and Tuesday's work for the church supper. Wednesday she stayed quietly at home and rested.

(Continued on Page 29)



A Salute to the Boys in the Armed Service



By MARY HEIL HAMMERSLA

*Five-Minute Service Prepared for Harrisburg District
Luther League Convention*

Prelude: Spirited Bugle Call by a Boy Scout in uniform followed by orchestra or piano playing "America, The Beautiful," in march time for processional.

Processional: (Four Girl Scouts in uniform approach platform of auditorium from the rear.) Girl Scout bearing large American Flag escorted by her Color Guard. Girl Scout bearing large Christian Flag escorted by her Color Guard.

Leader: This portion of our Convention program is dedicated to those fine young men of the Harrisburg District Luther Leagues who are now serving their Country in the Armed Forces. We pay tribute to these boys who have pledged themselves to the preservation of our Democracy. We salute them for their willingness in being ready to give their all for our beloved Country. We esteem and honor them for what they are and represent—for each boy is a symbol of Christian ideals and courage, and because he carries within his heart the love of Jesus, he will be a Christian inspiration to all about him.

Those of us who remain at home, in civilian life, must keep faith with these young men. We, too, may manifest an equal measure of loyalty and devotion to our Country by serving, and serving well, in the many avenues of service open to us. Above all else, we must pray daily for each one of these young men, for their safety and for the time, which we pray will not be too far distant, when we may all be together again. Let each one of us endeavor to keep our hearts free of hate and prejudice. Let us begin now to do what we can in building a new world, a world in which the bloody test of war shall no longer be used to settle the differences of mankind.

It is our purpose at this Convention and all future Conventions, to give individual recognition to each of these boys in the Service. We have here sixteen American flags—one for each of the sixteen Leaguers of our Harrisburg District now serving Uncle Sam. In the placement of these flags, we pay our highest tribute to the following young men, the defenders of this glorious banner, the symbol of a free people.

(Leader now places within holder each flag singly, at the same time giving name of Leaguer and League represented as inscribed on stem of flag.)

Trumpet Salute: "America" played as solo (audience standing).

Prayer: By Service Pastor (Audience standing)

Recessional: By Scouts and leader, who bears the receptacle holding the small flags.

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Children of the Church

FRONT LINE SERVICE

Dear Jerry:

I suppose you, as a Luther Leaguer, are as busy as I have been trying to find a way to be of service to our country and fellowmen now that everyone is getting service-minded.

Do you know that I have been scouting around and sounding out some older people on ideas? I found about a dozen different things we Intermediate Luther Leaguers can do to help, and would you believe it, they are all in one field—right here at home. This is **really** service.

Well, here's what I found that my friends and I can do. And Jerry, you and all your friends out there can do it as well as we can here. We really intend to "go to town" and make a name for ourselves in our congregation. You will be surprised to know what our service is—working with children in our church.

I found out that every boy and girl chooses some older person like me or you for an ideal. So, Jerry, my guess is that these youngsters probably watch us all the time. I guess we need to be careful to act grown-up and well-behaved. I remember when I took my Sunday School teacher for my ideal. Did I ever try to act and do just like he did! Here is where I have a confession to make. I am still trying to be like him and that led me to want to be a teacher or helper.

I am going to offer to help with the Children of the Church in the vacation church school. The leaders have asked for helpers. Do you know what the Children of the Church do? I saw some of their worksheets the other day. Why even at our age, we can learn a lot working with the children, and have fun, too.

I expect you are wondering how we can help. You see, every leader really needs a helper with the handwork and other activities. We have had plenty of experiences in such work in junior high, scouts, and other organizations, so we can be of real service. Then the children sing and learn new songs. We who like to sing can lead and really inspire those youngsters. Several of the girls in our League play the piano and can help that way.

Since Margaret likes to use the telephone she is asking Mrs. James, the Children of the Church secretary, for a list of the children who attend the meetings. She will call each family every week and remind them of the meetings, especially if they have been absent recently. I think Joan is going to take part of the list and help call.

Carl drives his father's car and goes down-town frequently. He is planning to make one of those trips right at Children of the Church time so he can pick up the youngsters living near his route and drop them off at the church. He says he can take them back home, too. That gave me an idea, and since I am considered a careful driver, I am sure no parents of little children out my way will object to having them ride with me. Gwen doesn't drive but she has persuaded her mother to take her for her music lesson right at the time they can pick up a load for Children of the Church.

Several of the girls wanted to help the nursery teacher and I don't know yet which will be chosen, but each is hoping to be.

Jack has always wished that sometime he could be secretary of the Sunday School. He is to help Mrs. James by doing errands during the class time, by distributing and gathering attendance and offering envelopes, by taking new pupils to the proper classes, and by carrying new supplies to classrooms. This will be good training for Jack and some day he will be a first-class Sunday School secretary.

Really, Jerry, this project has created more enthusiasm among our Leaguers than anything we have tried for a long while. Pastor Smith says this is one of the best projects we have ever worked on. It has really put new life into the League, for we were doing the same old things in the same old way for the same old group—just we Leaguers, and we finally got in a rut.

Goodness me, such a long letter! I will be looking for one from you very soon. I hope you will have much to tell me about the way in which the Luther Leaguers of your church are serving.

So long.

Your pal,
PETE

(Mrs. R. L. Tonsing, Wichita, Kansas)



CAN YOU MATCH THIS?

On Thursday morning, January 22, Miss Rosa Sox received a neat little package which aroused her curiosity to the highest degree. It was mighty heavy, but still very compact and neat. With jittery fingers she opened the mail, puzzled and perplexed. I guess by now you, too, are thoroughly aroused. Well, its contents were 108 little brown pennies with a note attached. This fund had been saved over a period of time by Private Joseph F. Webb, located at the Air Base at Savannah, Georgia. They were destined to be used towards the fund for the India Mission Project, so Joe just sent them back for that purpose. Joe was a member of St. Andrews Luther League before he was inducted in the Army. If a \$21-a-month man can do this, just think how much more the rest of us could do! I'm positive if we all had the spirit of Private Webb, we'd have no trouble at all in raising our fund for the Seminary. So when you kinda hesitate in the future to make sacrifices towards the Mission Project, **remember Private Webb!**—Leroy Trexler, Luther League Missionary Secretary.



TODAY

*With every rising of the sun
Think of your life as just begun.*

*The Past has cancelled and buried deep
All yesterdays. There let them sleep.*

*Concern yourself with but Today,
Grasp it, and teach it to obey*

*Your will and plan. Since time began
Today has been the friend of man.*

*You and Today! A soul sublime
And the great heritage of time.*

*With God Himself to bind the twain,
Go forth, brave heart! Attain! Attain!*

—“Lutheran Standard”

MAY-YAM

Our present day seems to be developing into a backward period. In transportation the mode of travel is going backwards to the bicycle and horse-and-buggy stage; and perhaps even to an increased use of man's true means of locomotion, his feet.

By using this backward tendency for a moment, and reading backwards the month of May, we have "Yam". From "The Encyclopedia of Food", by Artemas Ward, we learn that a Yam is a tuberous root resembling a sweet-potato in general characteristics, and that it is used for food in the West Indies and other tropical regions. To a small extent it is also used in Florida and Louisiana. Yams frequently weigh 30 pounds or more and sometimes as much as 100 pounds, and grow to a length of 7 or 8 feet. Usually the choicest roots are the smallest. This is the true Yam, and although grown in the South, this is not what the southerner knows as a "Yam". The best known Yam (although so-called incorrectly) is the "Yellow Yam Sweet-Potato".

Botanically, the sweet-potato is related to the morning-glory vine and not to the ordinary potato. It has from 4% to 10% sugar content, and during these sugarless days that's a very important factor.

The sweet-potato is cultivated to a large extent in our Southern States, the East Indies, the Philippines, the south of Europe and in some of the Oriental countries. It is of high importance as a food crop, and during the present emergency it is proposed to increase its acreage considerably in order that it might be used not only as a food for man, but for cattle and hogs also.

Like the true Yam, the Sustaining Membership Fund should grow to a large size. Thirty to a hundred pounds of checks, one dollar and five dollar bills, will soon develop it to its full size and growth. Like the false Yam, after it is dug from the earth and used, the Sustaining Membership Fund will produce sweetness in the lives and character of the youth of the Church as it is used for the enrichment and progress of the program of The Luther League of America. It cannot accomplish this by remaining buried in the pockets of our Christian youth and friends of youth.

During this month of May, dig up the Yams and send them to The Luther League of America; 405 Muhlenberg Building, Philadelphia, Pennsylvania, in the shape of one and five dollar or more, Contributing, Loyalty, Alumni, Gift and Memorial Memberships in the Sustaining Membership Fund.

MILDRED GARTELMANN



THE SMILE THAT WINS

A certain department store has taken seriously the notion that a smiling saleslady will sell more goods than the one who greets customers with frozen dignity. Smiling lessons are given twice a week, with motion pictures to show which muscles enter into the business of spreading cheer from ear to ear. After a stiff lesson, the young ladies massage each other's facial muscles and limber up their good humor. Before they are employed, they must show that they have the talent for looking pleasant—"Rays of Sunshine."

FROM US TO YOU

● First prize in the 1941 Intermediate Essay Contest went to Alberta Smith. Alberta is a member of the Intermediate Group of the Luther League of the Church of the Ascension, Savannah, Georgia. Archer Wallace's book, "Heroes of Peace", was the book-basis for her essay. Congratulations to Alberta and her Superintendent, Miss Mildred Gartelmann!

● Interest in the annual Intermediate Essay Contest seems to be definitely on the wane. Can it be that their elders are too busy with other things to take the time to encourage them to read the books of the Reading Course and to write essays on them? If there are not a **goodly number** of entrants in the 1942 contest, it will be discontinued.

● The prize in the "Best Photo" Contest was awarded to Mr. Albert P. Roeper, Little Neck, Long Island, New York. Among the number of interesting youth action shots entered by Al was one which illustrates the Luther League and missions—a banquet scene (Long Island District Luther League) which is being addressed by Mr. Martin Yang, now a student at Cornell, a brother of our first ordained Chinese Lutheran pastor. On the basis of this picture he was awarded first prize.

Honorable mention in the same contest is given to Mr. David P. Fortney, St. John's Luther League, Johnsonburg, Pa., for his picture of Heiny Shippling lighting the altar candles in their church.

● The prize in the "Best Paper" Contest went to "Edmilise," monthly mimeographed publication of the Luther League of North Carolina, Mr. Joe Moretz, Editor-in-Chief, and Miss Rosa Sox, Associate Editor. This **best all-round** Luther League paper of a State League is issued at Hickory, North Carolina, the home of the editors. The prize is a wooden gavel with a silver inscription plate, "Honor to Edmilise, Best State League Paper, 1941." Congratulations to the Luther League of North Carolina and these enterprising editors!

● By the way, Joe has had to relinquish his editorial duties of late in order to serve our Uncle Sam. His present address is: H. Q. Squadron, Morris Field, Charlotte, North Carolina. Says "Edmilise" (March issue) concerning Joe, "Though his work on the staff will necessarily be limited, nevertheless, he is still the Editor-in-Chief."

● Of the five articles entered in the "Best Article" Contest, the prize was awarded to Miss Rebekah Conrad, High Point, North Carolina, writer of "Doing Good", which appeared in the November, 1941, issue of "Edmilise," publication of the Luther League of North Carolina. Congratulations to writer and paper and State League!

● Honorable mention in the "Best Article" contest goes to Miss Emyleen Tess, Peoria, Illinois, writer of "It's Christmas Again and Again", which was published in the December, 1941, issue of "The Herald," official bi-monthly of the Luther League of Illinois. Congratulations to all!



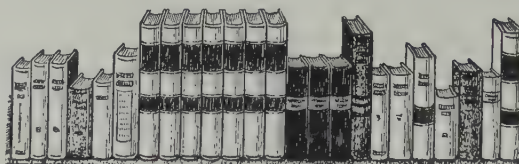
USE THE LUTHER LEAGUE TOPICS.

GIVE YOUR LEADERS THE HELP THEY NEED

Book Campaign For Lutheran Service Men

Sponsored by *Luther Leagues of the various
Synodical groups*

LEAGUERS ARE BUILDERS "BUILD THEM A LEAGUE LIBRARY"



Purpose—To provide good literature, including good Christian literature for our Lutheran service men.

Aim—To set up a library of well-selected books at each of the Lutheran Service Centers, remembering that the Center is a "home away from home", where we provide wholesome recreation, reading and writing rooms, lounges, and a chapel which invites to quiet retreat and meditation.

Organization and Suggested Procedure

The Luther Leagues of each State or Synodical group will be responsible for promoting the program within their own group in what seems to them the most effective way. Following are general principles and some specific suggestions:

1. The first appeal and general explanation of project should be sent out by the Executive Secretary or President of the State or Synodical Luther League.
2. Each district or conference shall appoint some person to promote the library project within that district or conference.
3. Each Luther League body will use publicity material as sent out from the office of the Service Commission, and will use every opportunity for bringing reminders to the attention of the Luther Leaguers through church periodicals and other means. Any original articles or publicity ideas will be welcomed at the office of the Service Commission.
4. All church colleges will be invited to cooperate in this program for service men. A special letter will be sent to them.
5. Books will be sent directly from the local Leagues to the center they select unless the League Executive, district or conference chairman proposes an alternative plan.
 - a. A list of the Centers is included herewith, from which Leagues may choose the Center to which they wish to contribute.
 - b. Each book should bear the name and address of the contributing Luther League.
 - c. A list of the titles of books and the Center to which they were sent should be forwarded to the office of the Service Commission, National Lutheran Council, 915 Metropolitan Building, Minneapolis, Minnesota.
6. What books to send:
 - a. Consult the League's reading list.
 - b. Choose the books you know they will like:
 - (1) Books that have been a pleasure to you.
 - (2) Books which have been a great spiritual help to you.
 - (3) Books of general interest, such as: Books on Current Affairs, Travel, Geography, Biography, History, Music, Up-to-date technical books, well-illustrated books of all kinds, Aviation, and, of course, a good selection of fiction—standard, historical, and popular.
 - c. Don't send castaway "coverless" books.
7. Should any League or individual wish to contribute cash for this campaign, such gifts may be sent to the office of the Service Commission, and the books will be purchased immediately and sent to a needy Center.

LUTHERAN SERVICE CENTERS

City	Address	Pastor
Alexandria, La.	325 Jackson St.	Rev. N. Everett Hedeon
Anniston, Ala.	11th and Noble Sts.	Rev. Paul M. Young
Baltimore, Md.	507 Park Ave.	Rev. George H. Plamann
Bremerton, Wash.	232 Washington Ave.	Rev. T. O. Svare
Charleston, S. C.	405 King St.	Rev. D. L. Heglar
Columbia, S. C.	1620 Sumpter St.	Rev. Albert Stemmermann
Columbus, Ga.	1104½ Broadway	Rev. Alfred G. Rausch
Corpus Christi, Texas	623 N. Mesquite St.	Rev. A. B. Swan
Fayetteville, N. C.	212 Maiden Lane	Rev. Herman Wennermark
Harrisburg, Pa.	7 S. Fourth St.	Rev. R. J. Wolf
Hattiesburg, Miss.	212 W. Front St.	Rev. W. E. Fox
Norfolk, Va.	114 W. City Hall Ave.	Rev. Frederick A. Smith
Rockford, Ill.	215 Walnut St.	Rev. P. N. Sjogren
San Antonio, Texas	507 E. Travis St.	Rev. Marcus C. Rieke
San Diego, Calif.	6th and E St.	Rev. Elmer Friedlund
San Francisco, Calif.	King George Hotel, Mason at Geary St.	Rev. James C. Peterson
Tacoma, Wash.	1003 Pacific Ave.	Rev. George O. Loftness
Tulahoma, Tenn.	Corner Jackson and W. Grundy St.	Rev. Nelson A. Miller
Waukegan, Ill.	405 S. Genesee St.	Rev. O. J. C. Norem

REMEMBER, LEAGUERS ARE BUILDERS

Leaguers, let's not wait! Now is the time to begin building that library the men have been wishing for. And build fast! Your fellow-Leaguers who are **now** enjoying the privileges of the Lutheran Service Center, may soon be moved on to other camps.

Senior and Young People's Topics

LIFE SERVICE
MOTHER'S DAY

Young People's Topics for May, Theme: *Some "Whys"*

May 3, 1942

Fourth Sunday after Easter

Life Service Day

FOLLOW NOW AND LEAD THE WAY

Acts 9:1-6

Quentin P. Garman, Messiah Luther League,
Harrisburg, Penna.

Select the Pilot and Port

Each Luther Leaguer today stands on the gangplank of a great ship whose sailing orders are stored away in the private closet of his soul. There are many routes that we could take and the ports which we could head for are both near and far. Some of us are going to hoist the sails and willingly or unwillingly be blown about by the winds. Others of us may sail true to the course, and arrive at the port we had selected, but with our lives completely dissipated, with our souls destroyed and with all capacity for enjoyment gone. And still others of us may sail, may arrive, and live; our souls growing as we plan our paths across the sea of life.

But there are two things which are most important in this voyage. First of all, the pilot, and secondly, the port. Joshua laid his finger on the real issue when he cried out to the princes of Israel, "Choose you this day whom you will serve." Each of us must do that, and each of us does. In making the choice, we choose the pilot of our lives.

In our Scripture Lesson we notice that Saul had to choose his pilot and his port when he was converted. He regarded it as the turning point of his life and his new vocation. He followed the men that were with him to Damascus as he had lost his sight, but when Ananias visited him, restored his sight, and filled him with the Holy Spirit, he went out and led the way in Christian service. He had found his Pilot and the course to his port was well mapped-out for him.

Understanding Life Service

So many young people get the mistaken idea that Life Service applies only to the work done by men and women engaged directly in the full-time ministry of Jesus as exemplified by ministers, parish workers, deaconesses, and theological students who are particularly talented to accept the higher calling. "When I was a girl," said a useful and busy woman, "I came across a sentence by George William Curtis that I have never forgotten, and that has encouraged me more than any other saying I know. It was that 'An engine of one-cat power running all the time is more effective than one of forty-horse power standing idle.' I realized strongly that I had not a forty-horse power, that my life was narrow in many ways, and my opportunities were likely to be few. But one-cat power I certainly possessed, and I had determined to run my little engine as hard and as steadily as I could."

Let us take a lesson from the determination of that woman. When an opportunity presents itself for us to

serve, even though we may not get the applause of the crowd or our name in gilt letters on the signboard of the church—let us try to make the sacrifice and accept His call, even though it may mean that we have to deprive ourselves of personal pleasure as we read to some church shut-ins or stay at home with our invalid grandmother in order that the remainder of the family can go out. That is Life Service, too—that is answering His call—that is using our one-cat power to the best of our ability. Then we are really following Him and leading the way!

Service and Our Daily Work

It seems to be a law of the spirit that a man's growth in character comes almost exclusively while his attention is centered on something outside himself. Have we not all known some of the loveliest souls that ever existed are those of the men and women who have scarcely had time to remember that they had souls, so busy were they at building houses, taking care of babies, curing the sick, or meeting some other of the thousand and one practical needs of their neighbors.

Too many of us can not see in our daily work the many ways and opportunities we have of serving the Master if our eyes were only open to them. A man may develop the same qualities of mind and heart in farming as in writing sermons, or in painting the outside of houses as in making pictures to adorn the inside. It would be a wonderful experience if we could all see work not just as a duty or a discipline, but as a privilege and a blessing. If we could only realize that it is in work that we not only fulfill the purpose for which we came into being, but also attain the closest union with our Maker. "My father," said Jesus, "worketh hitherto, and I work." And it is our privilege to labor and create with Him. In so doing we grow to the fullest stature of manhood and womanhood, becoming true children of our Father in Heaven. Someone has said: "The real vehicle of a man's religion is his job."

Service and Self-Sacrifice

Poor Richard's Almanac contains this sentiment: "The noblest question in the world is, 'What good can I do in it?'" That is a challenge to Luther Leaguers everywhere. If we accept that challenge to the fullest, it means a dedication of our strength to His service! This would surely involve self-sacrifice—a quality which all Leaguers should be willing to give of generously. George Eliot, in "Romola," says of Tito: "He was to be depended on to make any sacrifice that was not unpleasant." Such a costless amiability is common, but seriously to put service for all sorts of folk at the center of one's purpose involves readiness for self-renunciation which hurts. We run at once, therefore, upon that stumbling block which more than any other trips people up who start to be of use. We want happiness for ourselves; we want for ourselves a full, rich, vibrant life; and this clamorous self-regard seems desperately at war

with self-sacrifice. It is Dr. Fosdick who gives us the strange prescription which he thinks was responsible for the overflowing joy of Jesus and His followers: "If you wish blessedness, head for service; if you wish the crown of joy, take up the cross of sacrifice; if life is to be yours, lose your life in other lives and in causes that have won your love."

What would you, as a Luther Leaguer, answer if someone asked if you were willing to be offered for the work of the faithful—to pour out your life blood as an offering on the sacrifice of the faith of others? Or would you answer, "I am not going to be offered up just yet, I do not want God to choose my work. I want to choose the scenery of my own sacrifice; I want to have the right kind of people watching and saying, 'Well done'."

Are We Ready To Be Offered?

Oswald Chambers said it is one thing to go on the lonely way with dignified heroism, but quite another thing if the line mapped out for you by God means being a door-mat under other people's feet. Are we ready to be not so much as a drop in a bucket—to be so hopelessly insignificant that we are never thought of again in connection with the life we served. Are we willing to spend and be spent, not seeking to be ministered unto, but to minister?

"I am ready to be offered!" Let this be the thrilling answer of all young people who are tuned to God's call for a life of service, whatever the task may be. Tell God you are ready to be offered; then let the consequences be what they may, there is no strand of complaint now, no matter what God chooses. God puts each of us through the crisis in private, no one person can help another. Go through with that crisis inside yourself with your inner will, then when it comes externally there will be no thought of the cost.

Tell God you are ready to be offered, and God will prove Himself to be all you ever dreamed He would be!



May 10, 1942

Fifth Sunday after Easter

MOTHER'S DAY—THE CHRISTIAN AND HIS HOME

Ephesians 6:1-3

Rev. Paul M. Kinports, Philadelphia, Pa.

(The program and helps for the meeting are published in the "Luther League Topics." The questions asked in the program set-up should be discussed briefly. The sections A and B can be further developed by using illustrations under resource material.)

Perhaps we do not realize it, but there is a growing interest in the study of family life. During the last few years courses in this subject for high school and college have multiplied, and a wealth of books have been written to supply the demand.

Introductory Questions

Suggestions for Answers to "A" Section

1. Do you know cases like these?

Noisy ten-year-old Sam can't understand why the house should be like a tomb, just because his older sister, Helen, is trying to study algebra.

Grandfather wants the house quiet, but Tom thinks he has a right to hear all the football and radio broadcasts.

2. In one family of three, the mother and daughter in the course of the morning, often disagreed over the work of the home. The father of the family would save really funny stories or interesting news which he would spring at the meal and soon the tension would lessen.

Another family of five young people often ate their meals without their father of whom they stood in awe. The mother would be hurried and tired from the preparation of the food. Unable to stand the growing bickering of the children over each other's manners or over events at school, this mother forced herself to dominate the conversation by interesting stories, challenging questions and problems. As she was prepared for many of the topics under discussion, she won out and the differences were forgotten.

3. One of the causes may be simply that the two differ greatly in temperament. Sometimes one member of the family is really unfair in taking his or her share of privileges. Again it happens that one sister or brother is jealous of another, although the parents try their best to treat both children equally well. In this case, the jealousy of the one creates a tense family atmosphere, for most jealous people are selfish.

Suggestions for Answers to "B" Section

Now that we have looked at some of the problems that arise in the family, what can we do to learn to understand other members of our families and thus make the home more Christian.

1. "It pays to get the other fellow's point of view; besides it's one of the few things worth getting that doesn't cost anything." So says the proverb, but doesn't it cost anything? No money, certainly, but time and patience. Many of your parents' views you cannot understand until you stand in their place. Ask your father or mother before the meeting this question: Over what question did you ever disagree with your parents? What were the things you did in your home to make it more Christian? The answers will bring mutual understanding as they think back to their own youth.

2. A family can only afford to subscribe to a few magazines. How many of these should be religious magazines?

The Church is asking for contributions to a building fund or a special appeal of the church as a whole. It will be necessary for the family to give the money to the church. Should they refuse to contribute?

3. In the decisions of the Supreme Court, the minority are given a chance to state their opinion. We can learn to be considerate of the minority viewpoints in home discussion, but at the same time honor and respect those who have had experience in the solution of many of the problems of life.

The Christian Home

In the Christian home children appreciate their parents and obey them. We can consider their wishes and desires and try in every way to make our lives conform to them. They gave the very best part of their lives to making it possible for us to have every advantage, and in return we must develop in the very best possible way. John Adams said: "As a child I enjoyed perhaps the greatest blessing that can be bestowed upon men—that of a mother who was anxious and capable to form the characters of her children rightly." Thus he expressed his appreciation.

"Honor thy father and thy mother," is the first commandment in the Bible with promise. "Honor" implies more than outward obedience; it includes respect and affection. It is the first commandment to be reenforced with a promised reward. In the Christian home where love for each other abounds, there will be respect and obedience from children to parents, without commands and threats that are found in homes where love and understanding do not exist.

"Discipline of children is not so much a work of exhortation as of contagion."

Resource Material

Editor's Note: Some time ago a Young People's group of another denomination was using this same topic and Dr. Harry Thomas Stock, a well-known young people's worker and writer worked out some illustrations and questions that are so interesting that we are reprinting them here for you if you wish to use them.

A

Mother and dad had parties in their youth. They usually went at seven-thirty or eight and probably came home at ten. Now, they can't understand some of these modern parties that do not begin until nine or ten and that are not over until—when? To them, it seems the height of folly to go to a party that late.

How can the older and younger generation arrive at some understanding of each other's point of view?

Then, there are some young people about whom parents are doubtful, they do not think it is good for their children to associate with them. The young people, on the other hand, insist, "We are able to take care of ourselves." They may also insist that these other young people are "perfectly all right." Many misunderstandings in the home arise because of differences of opinion about friends.

How can the two generations understand each other on this?

The daughter comes home from school at three o'clock. She flings herself upon the sofa, turns on the radio, and is lost to the world. Maybe she studies at the same time. Mother has been working hard all day, is tired, comes in and sees the young lady draped over the furniture. She does not approve of the posture, of the lazy attitude, of the slipshod way of studying. There is ironing to do, there are many other things waiting to be done.

What happens? What does mother do when she comes into the room? What does the daughter do? What is the outcome of the conversation?

The brother has the use of the car on certain nights of the week. The sister does not have it. It is true that she is fifteen and he is seventeen. And she is a girl, and "that makes a difference." The brother is too busy even to take the sister to places where she wants to go.

What elements in this picture serve as dynamite? What should a family like this do about a problem like this?

B

Consider these possible courses for making a home harmonious:

1. Recognize the peculiarities of others. These may not actually be peculiarities; they are just ways in which these people are different from us, or ways in which

they are "distinct personalities." When some of their peculiarities annoy us, what shall we do? Shall we just accept them (for example, the habit of asking a great many questions about where we have been, what we have done, etc.)? Or shall we protest against the other people? Or shall we try to "reform" them?

2. Recognize our own peculiarities. We have some. They do not seem important to us, but they may annoy others a great deal. (Suppose we have the habit of always disagreeing with others' points of view. We do not know how much we do this. We do not mean to be critical, but we always "see the other side of an issue" and point out this other side.) Shall we continue to do it? Shall we learn to keep still?

3. Understand the causes of some of our peculiarities. Maybe we do not get enough sleep and so we seem moody and are not talkative enough to keep up a conversation. This troubles other members of the family. Is it important that we remedy this matter? If so, how shall we get at the cause of it? Likewise, we should recognize the causes of others' peculiarities. If others seem unduly nervous, it may be due to a deep-seated physical ailment. To what extent shall we make "allowances"?

4. Are we as patient with our parents as we expect other people to be with them? If neighbors talked to our parents as we do, what would we think or say or do? Is it not reasonable for us to treat our parents at least as well as we insist that our neighbors shall do?

5. Are we as hard on ourselves as we are on others? That is, do we see the faults of others more clearly than we do our own? Are we as anxious to improve our own habits as we are to improve those of others?



May 17, 1942

Sunday after the Ascension

THE "WHYS" OF OUR CHURCH BUILDING

Hebrews 8:5

Rev. H. A. Kunkle, Madison, Indiana

Hebrews 8:5—"For, See, saith he that thou make all things according to the pattern, showed to thee in the Mountain."

(2)—"A Minister of the Sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

*"My Church! my Church! my dear old Church!
My fathers' and my own!
On Prophets and Apostles built,
And Christ the corner stone!"*

The grand old Name and Theme, from the ancient tabernacle to the present Church, variously called, House of God, Cathedral, Holy Christian Church, House of Prayer, God's House, Christian Assembly Hall, Meeting House, God's Temple, Preaching Room, etc.

Why called the Church?

Why need the Church?

The child mind, the youth's conception, even the adults, the parents and most of our teachers cannot conceive of the idea that **we**, as believers, are the Church. To them, the building is pre-eminently the Church. David saw the need, the propriety and the **why** of the church building when he awoke to the fact that he, as a mere human being, even great as king, was dwelling in a palace of cedars, but the ark and the sacred vessels,

noted and important in the sight of God and His people, were housed in a tent.

Prayerfully and thoughtfully he got busy and organized his people, his craftsmen, artificers, and all types of skilled workmen and made great and thorough preparation for the construction and erection of the great, beautiful and much-needed Temple and House of Worship. There is love, loyalty, dignity, propriety, honor and attraction in the building of God, the **House of the Lord**, as indicated in the lesson:

"See, saith He, that thou make all things according to the pattern, showed to thee in the Mountain."

The House of God! We believe that God dwells in His creation. "God is in His Holy Temple, let all the earth keep silence before Him." "He is a Spirit, and they that worship Him, must worship Him in Spirit and in Truth." He recognizes that **set places and regular forms of worship** lead men into profitable relationships with Him. In these Tabernacles He dwells in a sense that draws you closer and lifts you higher in the respect and love for worship. Here we recognize the manifestation of His glory. Men's hearts are here drawn by the fiery zeal of the **Holy Spirit**. "I love Thy Zion, Lord; the House of Thine abode; the Church our blest Redeemer saved with His own precious blood."

The very fact that we feel closer to God when "in His Holy Temple" prompts us to make that Temple the best, the most attractive and inviting in every way possible. Every appearance of churchly beauty, of holiness, of worship, of adoration, should be richly and tastily arranged in every possible way.

Make it a churchly harmony in size, proportion, art, materials, painting, and all that goes to make it speak forth the Lords bounty, beauty and grace, should prevail. It should help to awaken in the hearts and minds of our people the eagerness, willingness and liberality as taught in Exodus 35:21.

"And they came every one whose heart stirred him up, and everyone whom His spirit made willing, and they brought the Lord's offering to the work of the Tabernacle of the Congregation, and for all His services and for all the holy garments."

We need a tabernacle wherein we may worship; "a place where Thine honor dwelleth." A place where we can shut out the worldly allurements and attractions, and detractions, and concentrate on God's Word, on prayer and song and true devotions on the Son of God, the Sacraments, the Cross, the Altar and all the gracious environments which enable us to set our hearts and affections on things divine, spiritual, uplifting, helpful and eternally comforting.

A real church building is no gymnasium, no museum, no restaurant, no club-room, no concert hall—no movie compromise.

Psalms 93:5—"Thy testimonies are very sure: holiness becometh thine house, O Lord, forever."

Ecclesiastes 5:1—"Keep thy foot when thou goest to the House of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil."

Habakkuk 2:20—"The Lord is in His Holy Temple; let all the earth keep silence before Him."

A properly designed and constructed church building is more conducive to proper, devout, and spiritual worship. A mere four walls design, plain windows, no

altar, no pulpit, no cross, no candles, no baptismal font, no real church pews, no provisions for kneeling, nothing but a plain box with a crude door and plain windows. Is such a crude, artless, and undignified building conducive to worship, to **create a longing for the House of God**? With very few exceptions, making allowance for unfortunate conditions, we would say emphatically, **No!** Read I Kings 8:1-21. "I have surely built Thee an house to dwell in, a settled place for Thee to abide in forever."

What a glorious day! Solomon dedicates the Temple. It was finished at last! The people's hopes and prayers were fulfilled! What was it? The fine, large well-arranged Temple was ready. The sacred vessels were brought in—the day of dedication had dawned; the glory of the Lord filled the sanctuary. God's presence was recognized and Solomon dedicated the great Temple to God most high. The House of God has a drawing power, so we long to be there and to worship the loving Father, the Giver of all good gifts.

The Church—a Communion of Believers. Original—we spoke of the **Church** as the House of Worship in Greek-speaking countries. When later this word was brought into our English language, it embraced the word **assembly, meeting** and even the gathering of qualified voters.

We, as Lutherans, honor the name from the Latin—**Ecclesia**. The very word "Church" still gives evidence of its origin, as a place, a building, used for divine worship.

We speak of the **Church Universal**. We hear Jesus say (Matthew 16:18): "Upon this Rock I will build **My Church** and the gates of Hell shall not prevail against it."

The Master positively states that He will establish His Church here on earth.

Ephesians 5:25—"He loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of Regeneration, by water and the Word."

The Temple of God

This features a marvelous building, a resting place, a worship place, a festival place and building, an assembly or Cathedral, where all the best and highest motives and desires are awakened, nurtured and trained, to make God's people a special and highly favored and "peculiar people; zealous of good works"—The House of God (I Timothy 3:15) that building which is the Church.

Visible Church

The entire worship plan: House, Home, People, combined by the Holy Spirit, fed by Word and Sacrament. The Church may also be regarded as an external organization. In this sense the Church is Visible, and includes all those who are outwardly united with those who profess to be Christians. It is composed of many individual churches scattered throughout the world and belonging to many different denominations, who, with more or less purity, teach the doctrine of Salvation through Faith in Christ.



May 24, 1942

Whitsunday

THE "WHY" OF OUR CHURCH SERVICE

Hebrews 10:5-25

Rev. H. A. Kunkle, Madison, Indiana

To the average individual belonging to or attending a Church, the "Why" is prominent, especially where one

grows up in a community or congregation where little or nothing is known about Liturgics; some kind of form which guides the devotional service of the religious assembly. Our Luther League Topic and Literature Committee deserves congratulations on its choice and suggestions.

Until the Natural Child Method is applied on this much abused topic, our members and worshipers will remain ignorant and prejudiced and are ready to pronounce it Roman Catholic. Dr. Martin Luther recognized the value and force of the Question and Answer method, so now we enjoy his unmatched catechism.

Hebrews 10:5-25. (Herein you will find many of the WHYS of our church service): "When He cometh into the world, He saith, 'Sacrifice and offerings wouldest not, but a body hast thou prepared Me'."

The old type of service had run its course and thus the burnt offerings and sacrifices, thou hadst no pleasure therein, which were offered by the Law. Then said He: "Lo, I come to do Thy will, O God." The author of Hebrews tells us, "He taketh away the first, that He may establish the second."

In all our services, especially the chief service, we note the careful and arduous preparation involved in its entire construction and arrangement. In the service we have the **preparation** which consists of 4 parts. Even the Psalmist calls for this Psalm 95:6: "O come, let us worship the Lord; let us kneel before the Lord our Maker."

Psalm 72:11—"Yea, all kings shall fall down before Him; All nations shall serve Him."

In our service we have 4 leading parts:

The Invocation: God has revealed Himself, as Trinity, and it is by His authority that the minister proclaims His Gospel, and for His worship that the congregations have assembled (Matthew 28:19).

The Exhortation: "Beloved in the Lord, etc." We are here reminded that entrance to God's favor is always open through Jesus Christ (Hebrews 10:22).

Versicles and Response follow, showing conditions under which forgiveness is granted (Psalms 32 and 51).

We have and need the **Confessions of Sins** because we are sinners and daily commit much sin.

Prayer of Grace: We learn that "His Grace" is sufficient for us.

Declaration of Grace follows: This gives us the positive assurance of forgiveness to all who rely on Christ.

We move on devoutly and gracefully to the sermon Word and Sacraments to receive the great blessings of the Service.

Why this declaration? It contains the whole order of Salvation: God's mercy, gift, and grace in Christ, and through the Holy Ghost to become sons of God. **Amen** is the believers' acceptance of this grace of forgiveness.

Why chant some parts of the Service, even the Lord's Prayer in some churches? The **Introit** begins the joy part: "We have thought of Thy loving kindness, O God: in the midst of Thy Temple." "Let the righteous be glad; let them rejoice before God; yea, let them exceedingly rejoice! etc., etc."

It is the actual beginning of the Service, and gives the keynote of the day in our church year. Thus, if we can chant well, we add so much to the joy and uplift, the worshipers all joining.

Why the **Gloria Patri**? Who would want to omit it? We always look and listen for the Gloria with the Psalm in the Services. It adds the Trinitarian ascription to the Psalm.

Then the **Kyrie** (Greek, "O Lord"—Luke 18:35) prayer for mercy. Here the worshipers appear before God, led by the Minister, at the altar and plead for mercy as their great needs demand (Matthew 15:22).

The **Gloria In Excelsis**. This takes us back to the great Heavenly Anthem, sung by the Angelic Host at the Birth of Jesus. The great and joyful note. Hereby we praise the Father Almighty in His great glory as the Heavenly King. We chant our praises to God Most High.

Do we need anything more in the Service? Yes, blessed hearers, worshipers and learners. Following the Excelsis comes a brief and well-framed prayer called a "Collect," taken from a collection of prayers in the Liturgy of the Church, prepares the heart for the Word soon to be read.

Epistle for the Day. First of the liturgical lessons, carefully selected and after the gradual or the Hallelujah for the day, the Holy Gospel lesson is announced and is greeted with the Response, "Glory Be To Thee, O Lord." Having heard the Lesson the Response of Adoration, "Praise Be To Thee, O Christ," follows, audience standing, and followed by **The Creed**, the sum of Christian Doctrine.

We now open our hearts and lift our voices in song, a hymn to be in accord with the sermon, to prepare us more fully for the reception of the Word, the message from the heart and life of God's servant, the Pastor of the Congregation.

After we have heard the **Word of God** expounded with the aid, guidance and blessing of the Holy Spirit as it always should be . . . then is added the Votum, "The Peace of God . . ." (Philippians 4:7).

Is that all? Not if we listened and worshiped. We stand and sing the **Offertory**. We wish to thank God and worship with our offerings, first, of ourselves (II Corinthians 8:5); second, of our substance (II Corinthians 8:2-4); third, of the fruit of our life—Praise (Hebrews 13:15, 16).

All this immense, far-reaching, beautiful, inspiring, comforting, and uplifting array of God's special, devout and spiritual gifts, for body, mind and soul, are followed by the General Prayer and Lord's Prayer. The General Prayer is the Prayer of the entire. We cannot improve on it, even if the Pastor is strong in prayer and praise. The Lord's Prayer graciously concludes the general prayer. No service seems complete without it. The Congregation signifies that they have made this prayer their own offering to God by saying or singing the **Amen**.

A suitable hymn may be used and when there is no communion, this brings the Service to a close and is immediately followed by the benediction.

Benediction. This is a sacramental portion of the Service, pronounced by the minister, facing the congregation, hands uplifted, while the congregation, recipients of God's blessing, should stand with bowed heads and eyes closed. The worshipers add their final **Amen**, saying, **Yea and Amen**, so let it be to all that has been offered and given.

Silent Prayer should be offered at the close of the Service, as at the beginning. When parents and children and all worshipers can and do observe this, much good will accompany them to their homes and duties.

We enjoy the privilege and blessing of a Service in the House of God. In our Church we spoke of **The Common Service**, as it is the typical Lutheran Service of the 16th century, adapted for the use of the English-speaking churches and called "common," (a) because it embodies the common worship of the pure Christian Church of all ages, and (b) because of the rule which governed its preparation, viz., the common consent of the pure Lutheran Liturgies of the 16th century, (c) because it was prepared in common by three of the general bodies of the Lutheran Church in America, namely the United Synod of the South, The General Synod and the General Council.

Distinguishing marks of these several services are **The Communion** which is the Chief Service of the Lord's Day, and most appropriate time, near the middle of the day. The Communion we trace directly to our Lord's institution of the Holy Supper, and obedience of the first believers as "They continued steadfastly in the Apostles' doctrine and fellowship and in the breaking of bread, and in prayers (Acts 2:42). Matins for the morning and Vespers for the evening are minor services for daily use. We trace these to the daily worship of the early Christians, which they in turn inherited from the Synagogue of the Jews. "Guide us O Thou great Jehovah. Come and worship."

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May 31, 1942

Trinity Sunday

THE "WHYS" OF OUR CHURCH PRACTICES

I Corinthians 14:24-40

Rev. H. A. Kunkle, Madison, Indiana

"Let all things be done decently and in order."

It is common to hear or quote, "Order is Heaven's first law." The wonderful way of living. It is difficult to understand and to appreciate the "Whys" of our Church practices. Many men of many minds, tastes and atmospheres surely differ.

"How is it then, brethren? When ye come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying."

I Corinthians 12:8, 9. Doctrine—"For to one is given by the Spirit the Word of wisdom; to another the word of knowledge, by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same Spirit."

Romans 14:19—"Let us therefore follow after the things which make for peace, and things where-with one may edify another." (Ephesians 4:12)

"And so, falling down on his face, he will worship God, and report that God is in you of a truth."

Because, in the word of prophecy, he recognizes the Voice of God. Genesis 28:16—Exodus 3:6. All times and nations have their ways and practices.

It was a common, serious and devout practice to bow down before the Lord our Maker. "Falling down on his face" in deep reverence and humility before Him Who created all flesh—man, made out of the dust of the ground and became a living soul, bows to the earth (ground) from which he was taken "earth to earth" from,

and by the same **Great Creator** Who formed and fashioned Adam and Eve.

What then is it? What special directions concerning your worship are needed? "Each one hath a psalm," no order, no program, just where the Bible falls open—no observance of any propriety, special days, events, teachings, calling or direction. Everything careless, thoughtless, theme-less, and with no objective, no plan of salvation.

One lesson from the Old Testament, the other from the New Testament, regardless of thought, plan or meaning. Christmas and Fourth of July might be hooked up but we would not appreciate the mixture. We, as Lutherans, can feel thankful and happy that we have an intelligent, carefully and well-arranged Service—"Thematic Harmony"—from the Invocation to the Benediction.

We have the rubrics to guide our devotions, meditations, hymns and all that goes to make up a well-balanced service.

That even good men, endowed with the Holy Spirit, tolerated such irregularities, in no way sheltered them from the Apostle's condemnation.

"Let all things be done unto edifying." "For greater is he that prophesieth, than he that speaketh with tongues, except he interpret that the Church may receive edifying."

We get a vision of the rudimentary and unorganized form of the government and worship in the Corinthian Church, and shows that the Apostle did not regard such a condition of a congregation permanent and essential, or even in any way desirable. What was justifiable in the early stages and practices of the churches and worshipers became inexcusable as time and condition advanced. Light expelled darkness; education transplanted ignorance.

"Tall oaks from little acorns grow."

Large congregations from small missions grow.

The mustard seed, so tiny, germinates, grows and produces a tree tall enough to offer a lodging place for the birds.

Thus we have many fine, large, well-ordered, arranged and equipped church buildings with well-organized and trained congregations, with robed choirs and trained singers, good missionary societies, Luther Leagues, Brotherhoods, Usher Guilds, and a complete outfit in the Parish House for graded and intelligent Bible School (Sunday School) work and catechetical instruction.

Many a small, struggling congregation looks forward, hopes and prays for that almost ideal place and conditions and sings: "O that would be, glory for me." It is a hopeful sign when peace and harmony are restored, bickering and backbiting laid aside, and "The little brown Church in the Vale" is elevated to a Spiritual Power House in a proper location in the City or Town, or the charming mountain top in the country, so frequently named "Mount Pleasant."

Teacher training and parent training is very necessary in most of our congregations. If it is necessary to have all types of inventions and military training to prepare our boys and men for the world's battlefield, for murder and destruction, it is infinitely more important to have the boys and girls, men and women, parents and teacher, and public officials, trained, educated and

equipped to fight sin, evil habits, lust, greed, pestilence, and poverty.

I Corinthians 14:6—"Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak unto you, either by revelation, or by knowledge, or by prophesying, or by doctrine."

Social rooms and sociability may be necessary to combat the worldly allurements and traps that are misleading and trapping our innocent, untrained and almost helpless young people, but we deem it so much more important to have study and religious training rooms, more frequent Bible and Catechism instruction and prepare our young people to meet the Tempter and the vicious and daring battles of life.

The blessed Sacraments taught and explained and the blessed and important "Yes" and "No" of every-day Christian labors and battles with Sin. Reverence for Holy things, the Place and the meaning in the **Upper Room**—devoutness, order, respect, sweet meditations. No place for gossip, sociability, stock-exchanges, radio highspots, war calamities, etc.

"The Lord is in His holy temple: Let all the earth keep silence before Him."

The place for word and sacrament, meditation, song and praise.

Joshua 24:14—"Now, therefore, fear the Lord and serve Him in sincerity and truth."

"And if it seem evil unto you to serve the Lord, choose you this day, whom ye will serve. As for me and my house, we will serve the Lord."

"God forbid that we should forsake the Lord, to serve other Gods."

Isaiah 66:23—"From one Sabbath to another shall all flesh come to worship before me, saith the Lord."

We have many obligations and many ways to serve our blessed Lord. We owe all to Him from Whom all blessings flow. We must make our sacrifices and bring our offerings unto God—willingly, not by constraint.

I Chronicles 16:29—"Give unto the Lord the glory due unto His name; bring an offering and come before Him; worship the Lord in the beauty of holiness."

The offering can be in varied form, according to income and type of work. The Tithe—then our weekly envelopes (First day of the week lay by in store as God has prospered you, etc.). In material wealth—corn, hay, a lamb, a calf, chickens, wood, etc.

"All we have is Thine, O Lord, and of Thine own have I given Thee."

Give your service, your blessings in song and other help in God's house.

Service Must Be Personal

A certain man never would go to a place of worship. When he heard the bells ring for service, he would say to his wife, 'Go you, to Church and pray for yourself and me.' One night he dreamed that both he and his wife were dead, and that they knocked together at heaven's gate for entrance; but the Angel, who acted as porter, suffered the wife to enter in, but kept the husband out, saying, 'She is gone in both for herself and thee.'—"Anecdotes," by H. F. Sayles.



SENIOR TOPICS FOR MAY

May 3, 1942

Fourth Sunday after Easter

LIFE SERVICE DAY

FOLLOW NOW AND LEAD THE WAY

The material for this topic will be found in Young People's section under this date. Note also the "Life Service Day" presentation in this issue.

May 10, 1942

Fifth Sunday after Easter

MAKING HOME HAPPIER—MOTHER'S DAY

Psalm 128

Rev. Paul M. Kinports, Philadelphia, Pa.

This should be a very helpful meeting and all of the members should be given an opportunity to participate. Your task as the leader in this meeting will be to help your group see more clearly than perhaps they have seen before how important cooperation in family life is to make the home a happier place to live in. Encourage the members to talk over what is actually happening in their experiences and through that discussion try to find some ways in which the group members can begin to work out plans in their homes that will serve to make the home a happy home. Try to make sure that honest, careful thinking is done, and that decisions are reached that would be in harmony with the spirit of Jesus and the Christian home.

We shall deal with five sub-topics which might be assigned to five persons, each of whom would take the responsibility for managing the discussion of his topic as you place the subject on the blackboard.

I. Household Tasks

There is need to realize our responsibility in keeping the standards and morale high. We often think that this is wholly the duty of parents. You have heard the story of little Bobby who handed his mother a bill for "Services Rendered"? He had itemized such things as running errands, cutting the lawn, shining Dad's shoes and feeding the dog. The next morning mother put a similar bill by his plate at the breakfast table. She listed such items as hanging up his clothes, making his bed, getting his meals, caring for him in recent illness—a list about three times as long as his, totaling a sum which would have bankrupted Billy. He saw the point. If each member of the family does his part cheerfully and well, everybody will be happy.

II. Maintaining Health Within the Family

Jane walked gayly to school one snowy morning and said to the girls who were standing around: "Did I have a time with my mother this morning about wearing galoshes! She said I was sure to get flu or pneumonia or something wild like that. But I told her that I'd enjoy taking a vacation from school—so I didn't care

if I did have to stay home." Was Jane's health of concern to anyone beside herself—to whom?

Would you or would you not say that in families where the members are usually well there is better chance for personalities to grow than there is in families where there is a great deal of illness? Why? This true description of a family may help you to see that point more clearly:

Howard, a school boy, just would not cooperate with his teacher or his parents. He ran away from school frequently; he would not work when he attended and more than that he kept everyone else from working by his comments. A study of his family background (an excellent one) showed that his younger sister had been ill almost constantly since her birth, and Howard felt that his parents were giving her all the attention when he should have had some himself. The parents had not meant to be unfair—only, they admitted, the sister had demanded a great deal of attention.

What do you think should have been the attitude of Howard in this home and to his parents, so that he, himself, and his parents, would have had a happier home life?

What are you doing in your homes to maintain the health of the family? What corrections could you make?

III. Spending of Money

In many homes today, the emphasis is not on what the home can produce, but rather on what the members of the family can consume. This change from producing to spending tends to increase the demands of the individual and to bring the members of the family into discord and often hostility. The spending of one person makes it impossible for another to have as much as he wishes. It becomes more difficult to maintain as much family cooperation as was possible when the interest of one person was tied up with the welfare of the family as a whole.

What are some of the things you are now doing with the money you get from your parents? Do you have a budget? Are you continually nagging your parents for money to spend when you know that they cannot afford to give you more than they are giving you? Are you making the home a happier or a more unhappy place to live in because of your attitude in the use of your money?

Sharing in the Upkeep

Should we help to pay some of the expenses required to support the home? Under what circumstances do you think this would be right and proper? In their desire to make home more pleasant, some sons and daughters have been willing to spend their own money for decorations and pieces of furniture. Should we pay back to our parents money spent in putting us through college?

IV. Use of Leisure

Call the attention of the group to the results of parents in fellowship with their children and children with parents. At times, both parents and children, hiking, playing games, interested in projects or improvement of the house or grounds. Values of birthday parties in which the whole family participates in celebration of a birthday of one of the members of the family.

Once people jokingly said, "Home is where you go when you have nowhere else to go." This seems already

to have ceased being a joke in many instances. As a matter of fact, home is increasingly becoming a dormitory.

Both work and amusements take the members of the family away most of the day and half of the night. What can we do to make the home the center for our leisure and amusements? If home is dull and cheerless, do we have any responsibility for changing the atmosphere? Why? How can we help to make home a place where we shall wish to spend more time?

The work of Jane Addams at Hull House came naturally as a result of things which happened in her home during her childhood.

Read aloud the following quotation, from "Twenty Years at Hull House":

"I can remember an admonition on one occasion . . . when, as a little girl of eight years, arrayed in a new cloak, gorgeous beyond anything I had ever worn before, I stood before my father for his approval. I was much chagrined by his remark that it was a very pretty cloak—in fact so much prettier than any cloak the other little girls in the Sunday School had, that he would advise me to wear my old cloak, which would keep me quite as warm, with the added advantage of not making the other little girls feel badly. I complied with the request, but I fear without inner consent, and I certainly was quite without the joy of self-sacrifice as I walked soberly through the village street by the side of my counselor. My mind was busy, however, with the old question eternally suggested by the inequalities of the human lot. Only as we neared the church door did I venture to ask what could be done about it, receiving the reply that it might never be righted as far as clothes went, but that people might be equal in things that mattered much more than clothes, the affairs of education and religion, for instance, which we attended to when we went to school and church, and that it was very stupid to wear the sort of clothes that made it harder to have equality even there."

V. Family Spirit

Some families live continually in an atmosphere of disagreement and bickering; others live in families of suppression, where one member dominates the entire group. On the other hand, we know families in which difficulties are settled in the spirit of cooperation in which life seems to run smoothly—without friction. Such families are not always those with the most money or the largest houses, but they seem to have discovered the secret that quarrelsome families lack.

Family discord is common and not necessarily bad. "A family without discord would be so highly abnormal as to be a social monstrosity." The important question is how these discords can be converted into harmonies and make the home a happier place to live in.

What have you found in your homes that indicate there are differences, but that these differences have been adjusted? Did the Christian spirit in the home have anything to do with making these adjustments?

Religion in the Home

Home is the exercise ground for Christianity. Religion in the home makes the home happier. This age of ours is a very practical age. It seeks to apply things. It has its experimental rooms and places, but the pur-

pose is intended to try it out. The home is the trying-out place for the Christian religion. It is the exercising ground, where young Christians and older ones are to exercise their faith and the principles of their profession, so that they may truly learn to know them and be able to use them. In the home there is opportunity to develop a real, true and strong Christian character and life.

May 17, 1942

Sunday after the Ascension

LIVING IN A BIG HOUSE—JANE ADDAMS

Mark 1:33-35

Mrs. Charles W. Kegley, M.A., Chicago, Illinois

The "big house" of this topic has particular reference to Hull House in Chicago. We are not thinking of a "big house" in the literal sense to mean the physical size of a house, but rather in a broader sense, this "big house" is related to all of the homes and families which seek its help and guidance. This "big house" is identical with a settlement in function. A settlement is an English word which implies the migrating of peoples from one condition of life to another totally unlike it. For many immigrants, the change of environment is so different from their former lives, that help is badly needed in making the adjustment.

Hull House, situated in the midst of large foreign colonies, seemed to be the ideal place to begin settlement work. The majority of the foreign population living near Hull House were so extremely poor, that a meager gain of subsistence seemed to be their only motive for living. Most of these people lived side by side without knowing each other, without fellowship or social organization of any kind. The privileges of libraries, galleries, and semi-public conveniences were too many miles away from their homes to be of any immediate value to the people. Where economic and social standards are extremely low, disease, vice, and immorality flourish. To counteract such tendencies from developing, a "big house" became a symbol of helpfulness and friendliness to all who sought aid.

Something About Jane Addams Herself

To speak of Hull House is to associate it immediately with the personality of Jane Addams. It appears impossible in this brief topic to trace all the influences in Jane Addams' life which made her a lovable and unselfish person. One early and fine influence in her life was the personality of John Addams, her father. Mostly through his guidance, Jane Addams realized her ambition to prepare herself for social work. Four intensive years of college work increased her knowledge and understanding of the underprivileged. During her student days, Jane Addams became widely read in her field. After a time, "book knowledge" no longer satisfied her; she wanted to actually observe life situations in the slum areas. A trip to Europe enabled her to make friends with persons living in the poverty-stricken districts of East London. Out of this experience and similar experiences, came the stronger hope of constructing a favorable social order for human beings who had lost their faith in life. Now the time had come in her life when she was ready to put her faith and education into action; she had studied, and she had experienced the friendship of England's destitute. In the establishing of

Hull House, in 1889, her prayer was answered; her hopes were realized.

How Hull House Functions

"Living in a big house" is truly an experience in community living. Life can be meaningful and rich when human beings strive to live according to Christian principles. Hull House, like many other settlement houses, strives to raise the physical, mental, and spiritual standards of all who seek her aid. We shall be able to consider only a very few of the practical things Hull House has done in this topic.

The neglected and forlorn old men and women presented a particular problem. Jane Addams tells the pathetic story of a ten-year-old boy who brought a tottering old lady into Hull House one day. This poor old woman had slept for six weeks in a tiny kitchen on a hard bed made up next to the stove. When her son died, she had no place to go. Consequently, she turned to the settlement house for help. Hull House began a Bureau of Organized Charities, so that more people could be reached. Many hours were spent in efforts to secure financial support for deserted women and men. In this respect, the settlement functions as an information and interpretation bureau. That is, the settlement cooperates with the hospitals, county agencies and state asylums by directing people to these institutions. Another specific example of aid which was rendered by Hull House was in relieving the mothers who had to work hard all day by taking care of the children. Many children were badly neglected, because it was physically impossible for their mothers to take care of them. One child fell out of a third story window while the mother was at work; another child had been seriously bruised. Perhaps the saddest case of all was the child that had a curved spine, because the child had been tied all day long to the leg of the kitchen table while the mother was at work. Hull House organized a day nursery which continued for sixteen years. Later, this work was carried on by the United Charities of Chicago where the immigrant mothers are cared for as well as the children.

Educationally

Educationally, "the big house" attempts to give the individual the best possible chance to develop his abilities and interests. College Extension Classes were organized with a stimulating and efficient faculty, and public lectures were sponsored in cooperating with the University of Chicago. A Hull House summer school was also opened at Rockford College. The immigrants with a scholarly and educational background, found intellectual satisfaction in these college groups. However, there were other mental levels to be served for those who desired more of a practical outlet for their immediate needs. Therefore, classes for girls were organized in cooking, dressmaking and millinery. Shops for the boys for work in the various trades were begun in smithing, commercial photography, printing, telegraphy, and electrical instruction. Experience in this work helped a boy to discover his aptitudes and the vocation he wanted to make his life work. The play side of life was given wholesome expression in various athletic contests. Wholesome physical exercise served a very vital function for many people by relieving the monotony of factory work. Those artistically inclined,

found adequate expression for their talents in the study of plastic and graphic art, and in music and dramatic clubs. Through the many classes and clubs, the immigrants became acquainted and formed friendships, which, in many cases, had a very wholesome effect upon his personality.

Spiritually

How could Hull House meet the spiritual needs of the community? In the first place, Hull House is not a church. The function of the social settlement is to direct the people of the community to the worship of the churches. Because of the diversity of beliefs which included the Jews, Catholics, and Christians, it was impossible to hold all the religious services at the same time at Hull House. We must remember that Hull House is not a church and Jane Addams was not the originator of a settlement house. No other human being can take the credit for founding this great work. It is Christ alone who set forth the principles in his life, and showed us how to live with our fellowman. Jane Addams used these principles in relieving the suffering of many people. In this sense she is a follower and disciple of Christ. When we follow the Christ, we, too, are His followers.

"In the evening after sunset, they brought to Him all who were sick or possessed by demons, and the whole town was gathered at the door. And He cured many who were sick with various diseases, and drove out many demons, and He would not let the demons speak, because they knew that He was Christ."

A Challenge To You

Perhaps you would like to become a social worker in the Lutheran Church. Social work is recognized in the Lutheran Church by the Board of Social Missions. Dr. C. Franklin Koch is the secretary of this board, and he will be glad to hear from you if you are interested in this work. Our United Lutheran Church carries on five settlement houses in three cities. The Lutheran Settlement, the Martin Luther Neighborhood House, and Haverford Center settlements are located in Philadelphia. The other two settlement houses are the Lutheran Neighborhood House in Toledo, and The Settlement House in Detroit, Michigan.

It is not too early for you to investigate the colleges and universities to find out where you can get the best courses in Sociology in preparation for social settlement work. In the meantime, it is wise to become acquainted with the social work in your community. As a Luther League, a definite project might be worked out in connection with the social service center in your city. Study, observe, act!

May 24, 1942

Whitsunday

ON FIRE FOR GOD

Acts 2:3, 4

Rev. Meade A. Rugh, Charleroi, Pa.

We have little difficulty in thinking about Jesus, at least as a good Man who lived in Palestine over 1900 years ago, for we commonly read of those who lived and died in former ages. It is more difficult for us to conceive of God the Father, but we feel there must have been a great power, with intelligence and every other faculty in unlimited measure, to have made the world

and all things, and that this power must still exist to preserve the universe in balance and order.

It seems, however, that most people have considerable difficulty in thinking of the Holy Spirit, the third Person of the Holy Trinity. Yet He is as certainly revealed in the Bible as either God the Father or the Son, Jesus Christ. Notice that we say "He", not "it", for He is a person, not a thing.

Our topic is about the Holy Spirit, the scripture reference being a part of the record of His first significant appearance in the lives and experience of the disciples.

The Promise

Jesus had promised very definitely to the disciples that the Spirit would come. He had said, "But the Comforter, even the Holy Spirit, whom the Father will send in my name, He shall teach you all things." (John 14:26) He also said: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you" (John 16:7) (See also John 15:26).

Jesus also instructed the Apostles to stay in Jerusalem until the Holy Spirit should come to them with power. "And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high" (Luke 24:49). This He said to them just before He ascended to heaven.

The Fulfillment

It helps us to understand just what took place on that day of Pentecost if we read the scripture verses from a modern translation (Weymouth): "And there appeared to them tongues of what looked like fire, distributing themselves over the assembly; and on the head of each person a tongue alighted. They were all filled with the Holy Spirit, and began to speak in other tongues according as the Spirit gave them words to utter."

When the Holy Spirit came, those present heard a sound, as the preceding verse tells us, like a strong blast of wind. Then they saw something that looked like tongues of fire being distributed upon each one. And finally they realized within themselves the presence of the Holy Spirit, with the result that they were moved or led to speak, in the languages of all those present, the things the Spirit directed them to say.

Although we do not understand just why such a sound and appearance accompanied the coming of the Holy Spirit, we can think of the sound like wind blowing as indicating a great unseen force, and the appearance like fire as signifying the cleansing power of the Holy Spirit.

Tongues

The form of the appearance like fire seems significant, too—**tongues**. Then the disciples began to speak in the languages of those present, telling "the mighty works of God" (verse 11).

The tongue is spoken of many times in scripture, figuratively referring to the matter of speech. The power of the tongue to do evil is often mentioned. The Apostle James says, "The tongue is a fire." (Read James 3:1-12) The Psalmist David writes, "Keep thy tongue from evil, and thy lips from speaking guile" (34:13).

It seems that the most needed influence of the Holy Spirit in our lives is to cleanse our speech, to substitute

for the fire from hell (see James 3:6) the fire of the Holy Spirit. The Prophet Isaiah was not ready or able to answer the call to service until a coal from off the altar had touched his lips, signifying the cleansing power from God. (Read Isaiah 6:1-8)

Another thought about tongues is suggested by the event of the coming of the Holy Spirit. It is evident that from the very beginning of the work of the Christian Church under the power and direction of the Spirit, the message of salvation was to be proclaimed to all people in their own languages. Christian leaders through all the ages have endeavored to accomplish this end, until now at least some part of the scripture has been translated into more than one thousand languages and dialects.

On Fire For God

And so, when the Holy Spirit comes into one's life, there is a new fire, consuming the dross or evil, and releasing power for good and God. There is new energy and new purpose in life. Life centers in God and the doing of His will.

But how can one get "on fire for God"? How can one receive the Holy Spirit? There is no secret plan or formula. The Bible makes it plain that, first of all, we must realize our need, and then trust in God, relying upon Him to supply what we need, and being willing to do what He wants us to do. In other words, we'll never get "on fire for God" if we are fired with a sense of our own perfection and importance, and with a desire for our own selfish satisfaction.

We cannot expect the Holy Spirit to come to us today in just the manner He came on Pentecost. As we learn and accept the truth of God's Word He works in us to establish our faith and to enkindle our zeal. The most important thing for us to do is to study and believe the Word of God, and, of course, to act according to what we have learned. The Spirit will help us do this.

When someone has done something very bad, you may hear the remark, "The devil must have gotten into him". And such is the truth. On the other hand, when we do anything right and good it may properly be said, "The Holy Spirit has gotten into him". And when we let the Holy Spirit direct the whole plan and action of our lives, then people may say, "He is on fire for God."

One more thought about fire. Live coals left off alone, go out. Keep in close fellowship with others who are "on fire for God."



May 31, 1942 -
Trinity Sunday

WORLD LUTHERANISM—WE LOOK AT OURSELVES

Psalm 100

Rev. Paul W. Empie, Philadelphia, Pa.

It has become somewhat customary in recent years for Lutherans to indulge in a little statistical bragging. "Why, don't you know", they are apt to ask rather condescendingly of friends in other communions, "that the Lutheran Church is the largest Protestant Church in the world; that its membership of above seventy million is more than two-thirds the total of all other Protestants put together? Do you realize that since it is established in more than thirty nations in every continent on the

globe, like the British Empire the sun never sets on the Lutheran Church?"

Frequently the answer of the listener has been, "So what?" And there is some justification for it. In the Church as in the world it is not size that counts, but power. A crippled or a sick horse may be as big as a healthy one, but the trouble is that it can't pull very much. So in this survey of World Lutheranism, we are going to look only casually at geography and statistics; our main purpose shall be to weigh and estimate our Church in relation to its effective, spiritual influence during our times.

A Bird's-Eye View

First, a few statistics. According to figures gathered by O. M. Norlie, in the National Lutheran Council Statistical Bulletin for 1940, Lutherans in the world total 71,007,476 souls. Approximately they are divided as follows: Africa (Belgian Congo, Egypt, British, French and Iberian Possessions) 390,163; Asia (Arabia, China, Syria, Japan, Persia, India, Iraq, Malay Peninsula, Turkey, Siberia) 546,910; Europe (twenty-seven countries) 37,214,152; North America (Canada, Greenland, Mexico, U. S., Cuba) 5,155,987; Oceania (Australia, New Guinea, New Zealand, Dutch Islands, Hawaii, Philippines) 407,634; South America (nine countries) 304,986. To these figures are added Lutherans connected with Union churches in Germany, totaling 26,628,399 members, with foreign missions caring for 359,245 souls.

Beliefs and Practices

The common link binding together this vast communion across boundaries of seas and nations, and through barriers of tongues and customs, is to be found in the Lutheran Confessions (Augsburg Confession, Large and Small Catechisms, Smalkald Articles, and Formula of Concord). One cannot look for it in any uniformity of organization or worship, which Lutherans regard as non-essential and subject to the decision of local bodies and congregations. Some Lutherans are quite liturgical and high-church in their worship; others are altogether informal and low-church. But in matters of teaching and doctrine, all adhere to the unaltered Augsburg Confession and the ecumenical creeds (Apostles, Nicene, Athanasias) which they believe arise out of the inspired Word of God, the Holy Bible. The mark of the true Church is held to be found in the pure Word rightly taught, and the sacraments rightly administered. Luther's Small Catechism is the best-known handbook of the Church, having been translated into hundreds of languages. Luther's hymn, "A Mighty Fortress," is universally sung in all lands.

World Relationships

Until recent years, these many national Lutheran churches had little to do with each other and no means of common action or endeavor. After the first world war, circumstances led to the formation of such a common agency. Efforts were begun as early as 1919 and 1920, when commissions were formed by the National Lutheran Council, first through the untiring zeal of Dr. Larson, and later under the vigorous leadership of Dr. J. A. Morehead, to study the situation. Immediate results were not obtained, though it was evident that something had to be done. The suffering and chaos in post-war Europe was causing a crisis in the Lutheran churches

there, which had to be faced. Communism in Russia was gradually forcing the Lutheran Church out of existence; their leaders called desperately for help.

Finally, in 1923, the first Lutheran World Convention met at Eisenach. There were 155 official delegates from 22 nations—one for each 500,000 baptized members. An air of seriousness and grim practical realism prevailed. Dr. Morehead's opening address struck a keynote, summed up in the sentence, "Let us help one another." Bishop Ihmels, of Germany, followed with a message stressing the ecumenical character of the Lutheran Church, pointing out how adaptable it is in satisfying the particular needs and characteristic race attitudes of nations the world over. It is not sectarian or a special form of class religion. Dr. Joergensen, of Denmark, spoke of the Confessions as the indispensable common link, binding together all branches of the world Lutheran churches. Dr. Knubel of our own U. L. C. A., brought discussions to a head, using the text, "That They May All Be One," asking specifically what the Lutheran Church could do in those days of world crisis.

The **Lutheran World Convention** was thereupon organized. It was decided to work through general and executive committees made up of representatives from all the nations. Three common objectives were outlined for this world Lutheran body: (1) the accomplishment of works of mercy and relief in behalf of the needy churches; (2) the correlation of the foreign mission work of the Lutheran churches; and (3) the maintenance of agencies to be of physical and spiritual assistance to migrating Lutherans all over the world.

This epoch-making meeting at Eisenach was followed by subsequent conventions at Copenhagen in 1929 and at Paris in 1935. Plans were made for a fourth world convention at Philadelphia in 1940, but the outbreak of the war made general attendance for such a convention impossible. Each of the other conventions held led to better understanding, closer ties, and constructive progress among the Lutheran churches. As an international Protestant church of great strength, the Lutheran Church holds a unique place and may become a vital power in future international relations.

Lutheran World Action

In recent days we have all had the opportunity of viewing the Lutheran World Convention in action. This second world war has again brought cruel hardships to world Lutheranism. When Russia invaded Finland our brethren there were in dire distress. An emergency appeal in the United States called by the American Section of the Lutheran World Convention raised about \$238,000 for Finnish relief, as well as the needs of orphaned Lutheran missions and Lutheran refugees coming to our shores. Later developments revealed that the orphaned mission situation was exceedingly grave. 3000 Lutheran missionaries from European countries—Denmark, Norway, Sweden, Finland, and Germany—and the one million souls in forty-seven mission centers under their care, were stranded without supplies or support—their very life-lines cut off. Again the American Section of the Lutheran World Convention came to the rescue with an appeal for \$500,000 to save them from utter abandonment. About \$400,000 was given in response to that appeal! This was sufficient for their needs until the spring of 1941 when another appeal was made for addi-

tional funds to sustain them for another year. This is our answer to those secular critics who jeer, "What good is the church, if it is too weak to provide for the needs of its own, much less furnish help to anyone else?" Our Lutherans have responded generously, and they will do so again! It is now evident that our Lutheran brethren in the Eastern Hemisphere are suffering terribly and will need our help for years to come. Rather than pass by on the other side of the road, we shall help them, shall we not?

A Vision and a Challenge

Thus we see how the Lutheran Church with its strong middle-of-the-road traditions and far-flung membership is clearly called of God to render worldwide service to mankind. It must continue to consolidate its strength in order to make its potential spiritual power usable.

This can be done only as Lutherans everywhere take time to know and understand each other, as members of a common household of faith. Such knowledge and understanding must be followed, not by false pride in numbers, but by the catching of a vision, wherein a great church recognizes and uses its great world-wide spiritual power to lead a generation out of horrible chaos and the valley of the shadow of death, into green pastures where the goodness and mercy of God follows men all the days of their lives.

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NEWS

CENTRAL PENNSYLVANIA SYNOD

York District Luther League Plans Future Activities

The Executive Committee of the York District Luther League held their monthly meeting at the home of Mrs. Helen Warner, 105 North Keesey St., York, Pa. The next issue of the "Tele-Leaguer," the District Luther League paper, to be on the field by April 28th, with highlights of the District's activities emphasized. It was reported that York District would be represented on the program of Confirmand's Rallies to be held in that District and a small token of confirmation would be given to all the confirmands present. A service in the York County Home on a Sunday afternoon was scheduled with Joseph Peasley, student assistant pastor at St. Matthew's, as the speaker. A Senior-Intermediate Rally is scheduled for St. Paul's Lutheran Church, Spring Grove, and a rally of interest to all, the last of the series of Youth Fellowship Rallies, to be held in St. James Lutheran Church, Gettysburg, for the purpose of promoting the work of the Luther League and to kindle anew the flame of the Luther League spirit among Lutheran Youth in the less organized sections of the District. This rally is to be held April 24th, at 7:45 P. M.

Miss Ruth Kemper, Educational Secretary of the York District, announces plans for one of the most worthwhile programs thus far presented at the annual "Faith, Fun and Food" Conference to be held in St. Peter's Lutheran Church, North York, Pa., April 28th.

The next event of the District will be held on Tuesday evening, May 26th, at which time the annual Fellowship Supper of the District will be held in the new St. Paul's Lutheran Church, York. Full information will be sent all League presidents.

June brings the annual Life Service Hillside Conference and also one of the Summer Socials which will both consist of outdoor meetings.

The Sustaining Membership Secretary, Mr. James H. Stein, Jr., announces that the quota for the York District in the Sustaining Membership Fund is \$105. Early plans are being made to raise this money at an early date so that it can be forwarded to Headquarters.

—MAYNARD P. FUHRMAN
Publicity Secretary

OUR LIVES FOR THE FUTURE PRESENTATION FOR LIFE SERVICE DAY

(Continued from Page 3)

and when. My congregation may be large or small, depending upon where I may be called to serve, but my purpose is ever the same—to give to the people the Word of God and then to help them in every way I can to live according to that Word.

"My strength, my time, my home, my family—all I give to the work with my people. If you wish personal advancement, success as the world figures—in dollars and cents—power in business, or a high place in society, the calling of the ministry is not for you. But if, above the confusion and terror of this present time, you hear the call of Christ; if, above the disaster and suffering of the days ahead, you see the vision of the Kingdom; if, above all else, you wish to consecrate yourself wholly in the Master's Service, then come, serve as a minister for Almighty God."

Leaguer: "And what reward do you find in your work?"

Minister: "One who serves God needs no reward such as many men expect for their services. It is reward enough to know that we are doing God's work, to know that we are striving toward holiness of heart and life, to know that we are gaining the respect and love of honest, decent people."

He is seated. Music: "Take My Life and Let It Be."

Leader: "We have faced with these workers several different fields of service, every one of which demands that we be true to the best we know. Our lives will be different. But we are not afraid of change. We believe in a God who has promised, 'I am with you always.' Many things are happening beyond our control—things which we dread and dislike and fear—but still things which we cannot control. Our job—for each one of us—is to be sure our part of life stays loyal to Christ, steadfast, unwavering, come what may. Wherever we may serve, in whatever capacity, may it be ever the same, 'I am Christian, living to build the Kingdom of God here on earth.' Shall we sit in reverence and consecration to God as we light these candles as symbols of the light which we as Christians will keep burning brightly in our world."

The following workers, in turn, light the candles. If possible, in your arrangement, plan for them to stand behind the candles as they light them. When the last candle is lighted, the Leaguers and workers will remain with bowed heads for the song which follows.

Soldier: "If ye endure unto the end—We must endure all things—Physical danger, discomfort, mental, spiritual and moral temptations. I light this candle to represent the **Endurance** with which the Christian lives in times of stress."

Minister: "**Loyalty** above all—to our God, to ourselves, to our fellowmen. Faith to believe and faith to live as we believe. I light this candle to represent that **Loyalty** which glows brighter as it is tested."

Defense Worker: "Strength of purpose—Unselfish strength in giving my best efforts to work to build material strength, never forgetting that I must be building also a spiritual strength. Let this candle be symbolic of the inner **Strength** which man cannot destroy."

Housewife: "Mental and spiritual courage—in days of trial and worry—in days when loved ones are far away and changes come rapidly. God sends us courage to face these days unafraid. I light this candle, representing the **Courage** of loyal, everyday living."

Nurse: "Above all, you will need **Patience**—in daily work, in long hours of waiting, in the constant demands of others, in the times of testing which try your very soul. I light this candle as symbolic of Christian **Patience**."

Missionary: "If we lose **Hope**, we lose all. When we cannot see ahead, we must have faith to hope in the promise of the future. We must have the hope to train now for days ahead—days of rebuilding—days when hate must be wiped from the hearts of men—days when men will need all their faith—all their ideals—to keep them steady—days when it will be Christian teachers and ministers, Christian doctors and nurses who will rebuild the Kingdom in a war-torn world. I light this candle as the flame of that **Hope** which glows in all true Christian hearts the whole world over."



MY BROTHER'S KEEPER

(Continued from Page 12)

Thursday turned out clear and cold; a killing frost was in the air. There wouldn't be a single flower left in the garden by morning. Mrs. White glanced out of the window at her chrysanthemums, standing in crimson glory against the fence. Obeying a sudden impulse, she slipped on her coat, and gathered a large bouquet of flowers. She hurried across the street and knocked.

Mrs. Blake opened it. "Alice!" she gasped. "How good of you to come!"

Mrs. White entered the tiny living room. The two women shook hands. They looked deep into each others' eyes as if they had not met for many years, instead of passing each other on the street almost every day.

"Sit down, Alice," invited Mrs. Blake, drawing forth a chair.

"Here, I brought you some flowers," said Alice.

"O thank you. I'll put them in a vase."

"Do you know, Florence, those flowers are from a plant your mother gave me years ago."

"Really?"

"She was good to us—your father, too. I remember he once sent us a box of groceries when my father was sick and said later that he couldn't find the bill when father offered to pay him."

"Well, you are repaying—by what you have done."

"O no—I . . ."

"I know who secured the library position for me. O Alice, you don't know what this means to me!" Mrs. Blake wiped the tears from her eyes.

"We should have thought of you before," remarked Alice regretfully.

"I need the money this position will give me," confessed Florence. "But I need the position apart from its financial value. I was beginning to lose faith in my fellow-men—even in my God. But I have been asking God to forgive me."

"God often has much to forgive," rejoined Mrs. White softly, "before He can make us realize that we are all each other's keepers."

Financial Reports

INDIA PROJECT

April 1, 1942

League	Quota	Y. P. Senior	Inter.
Northern California	\$48.00		
1—Southern California	129.00	\$139.60	\$ 5.00
Columbia District	48.00		
Connecticut	137.00		
Florida	76.00	5.80	
Georgia-Alabama	165.00		
Illinois	417.00	125.00	
Indiana	201.00		
Iowa	265.00		
Kansas	201.00	35.75	
Kentucky-Tennessee	69.00		
Maryland	505.00	156.34	7.10
Michigan	131.00	20.00	
Midwest	140.00	5.00	
Minnesota	218.00		
Mississippi	23.00	5.00	
Montana	12.50	10.00	
Nebraska	158.00	24.00	
2—New Jersey	198.00	176.84	21.21
New York	1,006.00	188.48	
North Carolina	1,239.00	175.00	
Ohio	549.00	27.51	
Pacific Northwest	68.00	9.28	
Pennsylvania			
Central Penna.	1,237.00	11.00	
Ministerium	2,185.00	385.07	9.92
Pittsburgh	630.00	97.75	
Rocky Mountain	56.00		
South Carolina	655.00		
Texas	120.00	21.50	
Virginia	646.00		2.50
West Virginia	92.00		
Wisconsin	110.00		
Inter. Rally—Canada			19.42
Canada		25.00	
Penna. Alumni		5.55	
St. John's, Bipton, Sask.		6.50	
Frederick L. L., St. Thomas, V. I.		5.00	
		\$1,660.97	\$65.15

1942 DUES REPORT

April 1, 1942

League	Billed	Paid
Northern California	\$34.50	\$17.26
Southern California	80.75	20.19
Columbia District	47.50	
Connecticut	144.50	36.13
2—Florida	40.25	40.25
Georgia-Alabama	128.25	
Illinois	321.75	30.00
Indiana	152.50	
Iowa	134.50	
Kansas	143.50	
Kentucky-Tennessee	49.25	
Maryland	393.50	70.25
Michigan	86.25	9.25
Midwest	100.00	
Minnesota	140.50	
Mississippi	16.25	
Montana	12.50	
Nebraska	160.00	
New Jersey	175.25	
New York	487.50	
North Carolina	864.50	432.25
Ohio	425.00	
Pacific Northwest	26.50	
Pennsylvania:		
Central Penna.	828.50	
Ministerium	1,538.00	181.48
Pittsburgh	472.00	
Rocky Mountain	40.00	
South Carolina	476.00	119.00
Texas	74.00	
Virginia	429.25	107.32
1—West Virginia	60.75	60.75
Wisconsin	78.50	
	\$8,162.00	\$1,124.13

1941 DUES STILL OUTSTANDING

Minnesota	\$ 55.50
Nebraska	28.13
Central Pennsylvania	446.00
Ministerium	93.22
Texas	49.45
Wisconsin	48.50
	\$720.80

SUSTAINING MEMBERSHIP REPORT

January 1 to March 31, 1942

League	Quota	Total Paid	Loyalty	Cont.	Alumni Mem'l
Northern California ..	\$20.00				
Southern California ..	40.00	\$13.00		\$ 8.00	\$ 5.00
Columbia District ...	25.00				
Connecticut	70.00	5.00	\$ 5.00		
Florida	20.00				
Georgia-Alabama	60.00	17.00	10.00	2.00	5.00
Illinois	155.00	5.00		5.00	
Indiana	75.00	5.00			5.00
Iowa	65.00				
Kansas	70.00	8.50	7.50	1.00	
Kentucky-Tennessee .	25.00				
Maryland	190.00	23.00	15.00	8.00	
Michigan	45.00	1.00		1.00	
Midwest	50.00	10.00	10.00		
Minnesota	70.00	7.50		7.50	
Mississippi	10.00				
Nebraska	80.00				
New Jersey	85.00	14.00	5.00	4.00	5.00
New York	235.00	54.00	40.00	9.00	5.00
North Carolina	415.00	124.00	91.00	23.00	10.00
Ohio	205.00	23.00	15.00	8.00	
Pacific Northwest ..	25.00				
Pennsylvania:					
Central Penna. ...	425.00	138.85	39.85	79.00	20.00
Ministerium	740.00	131.06	49.85	39.00	42.21
Pittsburgh	230.00	13.00	10.00	3.00	
Rocky Mountain	20.00				
South Carolina	230.00	2.00		2.00	
Texas	35.00				
Virginia	210.00	22.00	5.00	17.00	
West Virginia	35.00	1.00		1.00	
Wisconsin	40.00	3.00		3.00	
Canada		44.00	30.00	4.00	10.00
Manitoba		1.00		1.00	
Special		74.50	55.00	19.50	
		\$740.41	\$388.20	\$245.00	\$107.21

SUSTAINING MEMBERSHIP FUND REPORT

March, 1942

NORTHERN CALIFORNIA

SOUTHERN CALIFORNIA, total 9

Howard L. Logan
Mrs. Marjorie Logan
Frank McKelvey
Clarice Foster
Helen Ralston
Wm. Haar
Miss Pat Murphy
Helen M. Pieroway

COLUMBIA DISTRICT

CONNECTICUT, total 1

St. Paul's Luther League, Bridgeport

FLORIDA

GEORGIA-ALABAMA, total 5

ILLINOIS, total 3

Ruth Greve

INDIANA, total 1

IOWA

KANSAS, total 2

KENTUCKY-TENNESSEE

MARYLAND, total 12

Washington District
Julia Bell Hann
Mary C. Mumford
Frances V. Ahalt
F. Wm. Schmitt
Sarah Leiter
Chas. J. Scharf
Anna Wastler

MICHIGAN, total 1

MIDWEST, total 2

MINNESOTA, total 3

MISSISSIPPI

NEBRASKA

NEW JERSEY, total 6

Ella A. Kaack
Mrs. Fannie Juliette Lemke, Memorialized by Intermediate—
Senior—Young People's Groups, St. John's Luther League,
Passaic

NEW YORK, total 14

Rev. G. E. Hipsley, D.D., Memorialized by St. Paul's
Luther League, Red Hook
Fox Valley District Luther League
Sister Edna Monk
Albert Roeper

NORTH CAROLINA, total 41

Christ Luther League, East Spencer
 Trinity Luther League, Landis
 Concordia Luther League, Landis
 St. Mark's Luther League, Crouse
 St. Paul's Luther League, Salisbury
 Emmanuel Luther League, Lincolnton
 Bethpage Luther League, Crouse
 Faith Luther League, Faith
 Trinity Luther League, Vale
 St. James Luther League, Newton
 Lutheran Chapel Luther League, China Grove
 St. Paul's Luther League, Dallas
 St. John's Luther League, Cherryville
 Rev. Enoch Hite, Memorialized by Friedens Luther League,
 Gibsonville
 Frances Price
 Lester Brown
 Jasper Smith
 Frances Price
 Paul B. Cobb
 James Leonard
 St. Martin's Luther League, Maiden

OHIO, total 11**PACIFIC NORTHWEST****PENNSYLVANIA****Central Pennsylvania, total 88**

Violet Oldham
 Mrs. Sheldon Lehman
 Mrs. Albert Redles
 Albert Redles
 Wm. E. McGregor
 Roy L. Miller
 Sister Anna Melville
 Sister Elaine Dunlap
 Sister Katherine Neuhart
 Miss Joy Hobden
 Marion J. Bentz
 O. Roy Frankenfield, Sr.
 Wm. H. Patrick, Jr., by Section "A", Philadelphia District
 Walter G. Eisenhart, by Young People's Group, St. Peter's
 Luther League, York
 Helen Rebert
 Donald Senft
 Mrs. C. L. Warner
 Doris Jean Warner
 Brian A. March
 Luther D. March
 Mrs. Luther D. March
 Virginia A. Heiland
 Richard E. Heiland
 Earl Bricker
 Grace Smith
 Carl E. Smith
 Laura Wakley
 Lester M. Seiders
 Emma R. Heller
 Rev. and Mrs. Paul M. Kinports, D.D.
 Mrs. Edna S. King
 June King
 Grace Luther League, Camden

Ministerium, total 48

St. Michael's Evangelical Lutheran Church, by Allentown
 Conference Luther League
 Harold R. Ziegenfuss
 Rev. Wm. Berkemeyer
 Margaret Eberly
 Frances Gangeware
 Clara Schleicher
 Mary Schlegel
 Althea Carl
 Marlin Miller
 Alice Pratt
 North Section, Philadelphia Conference Luther League
 Wm. L. McCann, Memorialized by Intermediate—Senior—
 Young People's Groups, Zion Luther League, Philadelphia
 Betty Zinser
 Wm. Laird
 Virginia Henning
 Wm. Moreland
 Peter Hansen
 Robert Boos
 Austin Bechtold
 Mrs. Wm. H. Zinser, Memorialized by Granddaughter
 Betty Zinser, Philadelphia
 June Harvey
 Young People's Groups, St. Stephen's, Allentown
 Esther Bachofer

Pittsburgh, total 5

Private Howard M. Rectanus, Jr.

ROCKY MOUNTAIN**SOUTH CAROLINA, total 2****TEXAS****VIRGINIA, total 17**

J. P. Link
 Chas. Alexander
 Bernice Wine
 Jean Harshbarger
 Mrs. Crawford Sheets

WEST VIRGINIA, total 1

Carolyn H. Bartels

WISCONSIN, total 3

Harry J. Haas
 Clarence Holtman
 Myron Teske

CANADA, total 10

St. John's Luther League, Elmwood
 J. F. Prueter
 Margaret Raymond
 Mr. and Mrs. Garfield Raymond
 Herman G. Scherbarth, Memorialized by Brodhagen
 Luther League, Brodhagen

MILDRED GARTELMANN, Chairman

***Memorialized in Sustaining Membership Fund***

Mrs. Fannie Juliette Lemke
 Memorialized by Intermediate—Senior—Young People's Groups,
 St. John's Luther League, Passaic, N. J.
 Rev. G. E. Hipsley, D.D.
 Memorialized by St. Paul's Luther League, Red Hook, N. Y.
 Rev. Enoch Hite
 Memorialized by Friedens Luther League, Gibsonville, N. C.
 Wm. L. McCann
 Memorialized by Intermediate—Senior—Young People's Groups,
 Zion Luther League, Olney, Philadelphia, Pa.
 Mrs. Wm. H. Zinser
 Memorialized by Granddaughter Betty Zinser, Philadelphia, Pa.
 Herman G. Scherbarth
 Memorialized by Brodhagen Luther League,
 Brodhagen, Ontario, Canada

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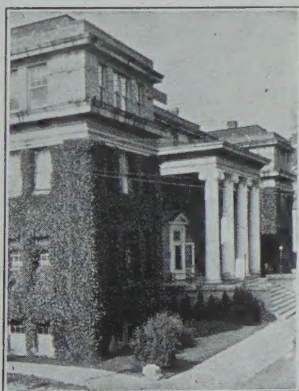
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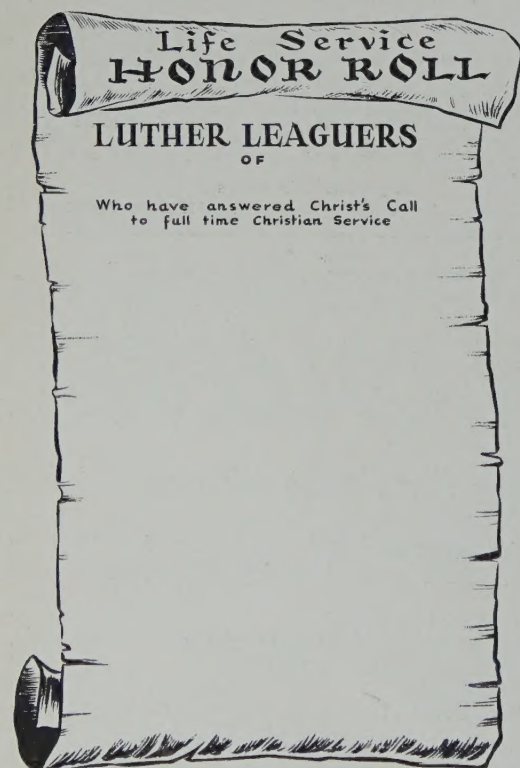
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